THE

Young Man's

GUIDE

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IN HIS

JOURNEY

TO

HEAVEN

OR

Travelling Spiritualized.

LONDON:

Printed for *Thomas Parkhurſt* at the [illegible] and *Three Crowns* in *Cheapſide*, near *Mercers Chapel*, 1700.

Hannah Pimer 1755

THE PREFACE TO Young Men.

MAns Life's a Journey, from his Mothers Womb he ſets out; this World's the Country through which he is Travelling: He begins with Crying, as if he foreſaw how difficult and dangerous his Way would be. The Stages, from Infancy to Childhood, from Childhood to Youth; from Youth to Manhood, which ſoon declines and old Age ſucceeds, in which he will ſay, *I have no Pleaſure in them.*

Youth need a Guide, here is one offered them at a Cheap Rate, 'tis not neceſſary his Name be known, ſo that he be skilful and faithful, no more than the Authors of thoſe two Excellent Books, *The Whole Duty of Man*, and *Divine Breathings.*

Young Men.

Read, Consider and Practice the Directions, and you will not repent your Purchase, 'tis not unlikely but Parents and Friends of Young Persons may make Presents of them, to those who are beginning their Travel through this lower World. That it may Answer its End in Conducting many to the upper and better World of Rest and Blessedness, is the desire of

S. T.

April 8th. 1760.

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12. *He that Travels about Buſineſs, which highly concerns him, reſolves to go through all Difficulties and Diſcouragements.* p. 64.

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14. *He that undertakes a long Journey through difficult Paſſages, had need be a ſtrong Man and well provided for his Journey.* p. 74.

15. *It is very miſchievous when Travellers fall out and quarrel by the Way, it makes their Journey very uncomfortable.* p. 79.

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17. *He that Travels with a ſtrong Guard, need not fear to be robb'd, or hindred in his Way.* p. 100.

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19. *Many a Traveller is ready to faint in his Way, and to fear that he ſhall never reach his Journeys end, which yet doth attain it with Safety.* p. 111.

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Books lately Printed for *Tho. Parkhurſt*, &c.

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THE YOUNG Man's Guide, &c.

CHAPTER I.

A Wise Traveller designs to go to some certain Place, and proposeth some certain End for his going thither.

THERE are but two Places, to which all Men in the World are going, Heaven and Hell. Now the greatest Part of Men never seriously consider to which of these the course of their Life leads them, it is said of *Abraham*, *He went out not knowing whither he went*; but it may be said of most, that for want of Faith, they go on not knowing whither they are going. Fools and Mad Men are always Rumbling, but can give no account whither, and therefore many Times run upon Death and Danger; such Mad Men, and worse, are all prophane Men, who

Heb. 11. 8.

who never consider whither they are going till they drop into Hell, but now the serious Godly Christian in the whole course of his Life designs for Heaven,

Jer. 5. 5. sets his Face *Sion*-ward, is bound for the

Heb. 11. 16. New *Jerusalem*, seeks for a better Country, is journeying through the Wilderness of this World to the Heavenly *Canaan*; every Journey he takes on Earth, promotes his Journey to Heaven. Every Thought, Word and Action, he sincerely desires may be so many steps in Heavens way. He aims at Heaven, his Eye is there, his Heart is there, and he is restless till he be there, where he knows he shall enjoy Eternal Rest, where he shall be freed from all Satan's Temptations, from all his Lusts and Corruptions, from all his Doubts and Fears, from all his Sorrows and Sickness, from all Mens Hatred and Persecution, *where he shall be for ever with the Lord, see him as he is*, and serve him as he desires; where he shall behold his Blessed Saviour, who was Crucified for him, Crowned with Glory and Majesty; where he shall with innumerable Saints and Angels, sing Praises and Hallelujahs, to him that sits upon the Throne, and to the Lamb for ever and

1 Thess. 4. 17.

1 John 3. 2.

CHAP. II.

A Wise Traveller casts up the Costs of his Journey, before he Undertakes it.

SO every true Christian who seriously resolves for Heaven, when he begins his Spiritual Race, and sets forth in that way which is called Holy, ought wisely to consider what it will cost him to be Religious, and what difficulty he must expect to meet with in the way to Heaven. Our Blessed Lord and Saviour, who is Wisdom it self, hath taught this Lesson of Heavenly Wisdom to all who will be his Disciples and follow him, that they must make their account before Hand, least with shame they revolt from him afterward; and when they meet with hardship in the way to *Canaan*, should meditate their return to *Egypt*: Every one therefore that minds to be a Christian indeed, and persevere a Christian to the end, must and will seriously consider before-hand, *that through much Tribulation, he must enter into the*

Luke 14. 26.

Acts 14. 22.

Kingdom of Heaven. That he must *give*
2 Pet. 1. 10. *all Diligence to make his Calling and Election*
sure. That he must *strive to enter in at*
Luke 13. 24. *the straight Gate* of Heaven; yea, he
must strive as one that is in an Agony,
as the Word signifies: He knows that
Psalm 1.2. he must *Meditate in the Law of God Day*
1 Thess. 5. 17. *and Night*: That he must *Pray without*
ceasing, that his Prayers must be Wrest-
lings, and put up with strong Cries and
Psal. 141. 3. Tears. That he must *set a Watch before*
the Door of his Lips, and *keep his Heart*
Pro. 4.23. *with all Diligence*; and make a Cove-
nant with his Eyes, that he must walk
1 Pet. 1. 15. exactly every step of his Way, *and be*
Holy in all manner of Conversation; yea,
he reckons that he must pass through
harder Duties yet, and such as are more
contrary and thwarting to Flesh and
Blood; and to which Carnal Reason
Mat. 26. 24. will cry out, *These be hard sayings, who*
can bear them? He knows that self must
be Denied, the World must be Cruci-
fied, Lust and Corruption must be Mor-
tified, though they be as dear as Right
Mat. 5.29. Hands and Right Eyes. He knows that
Mat. 10. 38. the Yoke of Christ must be taken on,
and the Cross of Christ must be taken
Mat. 11. 29. up; He knows that he shall be hated of
all Men for Christ's sake; yet he must

Love

Love them, while they Hate him, *Bleſs them* while they *Curſe him*, *Pray for them* while they *deſpitefully uſe him*, *and perſecute him.* He knows it may come to that, that he muſt part with his deareſt Friends and neareſt Relations, with his Goods and Good-Name, with his Eſtate and Liberty, nay with his Life too, if he will not be falſe to Chriſt and his own Conſcience: And laſtly, He knows that this is the Way, that all that have gone to Heaven before him have gone thither in; He knows that all the Servants of God have been great Sufferers, and that the Son of God was the greateſt Sufferer of all: This and much more he hath deliberately conſidered with himſelf, and heartily agrees to the Terms and Conditions, and thinks them all Holy, Juſt, and Good; and ſo he goes on from Strength to Strength till he appears before God in the Heavenly *Zion*; and like another *Joſhua* and *Caleb* not being frighted with the difficulty of Duties, or the Danger of Sufferings, he marcheth on with an holy Reſolution, and with a ſtrong Confidence in Gods aſſiſtance (of encouraging others ſo to do) till he triumphantly arrive at the Heavenly *Canaan.*

Mat. 5. 24. Luke 14. 26.

CHAP.

CHAP. III.

A Wise Traveller makes diligent enquiry, which is the right Way, *and is very careful to follow Directions.*

THere be many that make the Way to Heaven so broad that none can miss it, as if they knew the Way thither
Mat. 7.14. better than Christ himself, who saith that *straight is the Gate, and narrow is the way that leads to Life, and few there be that find it*; but all those who are Followers of Christ do find by Experience that his Words are true, *Ardua est ad Regnum Via*, the Way to his Kingdom is no easie Way; and therefore they are full of Doubts and Fears, least they should miss it, and are very sollicitous and inquisitive to be directed and set in the
Jer. 50. 5. right Way, *They ask the Way to Zion with their Faces thitherward.*

First, They run to the faithful Ministers of Christ (who are as Leaders and Guides, who are as Lights upon a Hill to shew Men their Way to Heaven

and

and cry out to them as those, *Men and* Acts 2.
Brethren, What shall we do? And with
the *Jaylor, Sirs, What must I do to be* Acts 16.
saved? And with the Young Man,
What shall I do, that I may have Eternal Mat. 19.
Life? They beg of these *Samuels* to
teach them the good and the right Way,
and of these Servants of the most High
God, to shew them the Way of Salva-
tion.

Secondly, They resort to experienced
Christians, who have been longer ac-
quainted with the Ways of God, and
earnestly importune them to communi-
cate their Experiences; they enquire of
them, How they may avoid or over-
come such a Temptation; How they
may mortifie such a Corruption? How
perform such a Duty? How bear such
an Affliction? And how undergo such
Sufferings? and many other such Cases
they desire to be resolved in: As they
say of Children, they will be always
asking of Questions, so it may be said
of the Children of God, they will not
only go to the Ministers and Servants
of God for Direction: But,

Thirdly, They will go to the Great
God himself, and will beg of him, as
David did, *Cause me to know the Way* Psal. 143.
wherein 8.

wherein I ſhould walk, for I lift up my Soul
Pſal. 119. 33. *to thee. Teach me O Lord the Way of thy Statutes, and I ſhall keep it unto the end.*
Pſal. 25. 4. *ſhew me thy Way, O Lord; teach me thy Paths*; and becauſe he knows that God hath fully and plainly revealed his Will and his Way in his Word: Therefore,

Fourthly, As the Traveller goes to his *Map-Book* for Direction, ſo doth he to *the Book of God*, there he finds every ſtep of his Way chalked out before him. All the *credenda*, *agenda*, and *fugienda*, what he muſt *believe*, what he muſt *do*, and what he muſt *leave undone*, there he finds Direction, how he muſt walk in every Condition, in every Relation, in every Age, in every Calling, in every Holy Duty: There he finds that he muſt be Regenerate and Born
John 3. 3. Mark 16. 16. 2 Theſſ. 1. 8. Tit. 2. 11, 12. again, or *he cannot ſee the Kingdom of God*; he muſt *Repent*, and *Believe*, and *obey the Goſpel*, or he cannot *be ſaved*; he muſt *live ſoberly*, *righteouſly*, *and godly*, *in this preſent World*, if he will live happily in the World to come. Many ſuch Directions as theſe, he finds in the
Pſal. 119. 105. Bleſſed Book, which will *be a Lamp to his Feet, and a Light to his Paths*: Now as a careful Traveller takes notice of every Place he is to paſs through, and

pun-

punctually obſerves them, cannot fail to get ſafe to Heaven. But it is as poſſible for a Man to carry a Ship to the *Indies* without a Card or Compaſs, as for a Soul to go to Heaven, without following the Directions of Gods Word.

Fifthly, As the wary Traveller, who would be ſure to keep the right Way, will take his Guide along with him; ſo will a Child of God, deſire to have the Spirit of God for his Guide to Heaven, that when he is turning to the Right Hand or to the Left, he may hear that Voice behind him ſaying, *This is the Way walk in it*, he will pray that the good Spirit of God, *will lead him into the Land of Uprightneſs*: That the Spirit of Truth, *may lead him into all Truth*: We read that thoſe who are in Chriſt, *do walk after the Spirit*, ſo that the Spirit goes before them, and leads them in the way. It is ſaid, *As many as are led by the Spirit of God, they are the Sons of God*, which is convertible. And it may as truly be ſaid, *As many as are the Sons of God, they are led by the Spirit of God.* Now he that hath ſuch an unerring Rule, as the Word of God to direct him in his Way; and ſuch an infallible Guide, as the Spirit of God to lead him

Iſa. 30. 21.
Pſal. 143. 10.
John 16. 13.
Rom. 8. 1, 14.

in

in his Way, he cannot but get safe to his Journeys end, and that is to Heaven.

CHAP. IV.

A Wise *Traveller sets out Early in the Morning, that he may not be Be-Nighted, before he comes to his Journeys End.*

CHristian, if thou resolvest for Heaven, learn this Point of Heavenly Wisdom. Begin thy Journey betimes, set out in the Ways of God in the Morning of thy Age; least the Night of Death surprize thee before thou hast finished thy Course, and so all thy Hopes perish. Delaies are dangerous, especially in matters of Spiritual and Everlasting Concernment. How many Millions are now in Hell, that thought to Repent before they Died, but Died before they Repented? With how many hath their Sun set at Noon? With how many in the Morning of their Days? With how many hath Sun-rising and Sun-setting come together? O what Mad-

Madneſs is it then to defer thy Repentance till hereafter! Anſwer me two Queſtions.

Queſt. 1. Haſt thou the Command of Time? Surely no! the Time preſent only is thy Day, not one Minute of what is future may be called thine; thou maiſt as ſoon recal all the Years that are paſt, as Promiſe thy ſelf one Year or one Hour to come: *Thou Fool, this Night thy Soul may be required of thee:* However thy maiſt hear a Voice, *Give an account of thy Stewardſhip, for thou maiſt be no longer Steward.* Iſa. 4. 14. Luke 12. 20. Luke 16.

Queſt. 2. If thou hadſt Hereafter in thy own Hand, and could Promiſe thy ſelf longer Life, haſt thou Repentance in thine own Hand? Surely no! For Repentance is the Gift of God, and how canſt thou preſume he will beſtow it upon thee, who haſt ſo often refuſed it when it was offered? Canſt thou think that when thou haſt given up thy Youth and Strength to Satan and thy Luſts, that the Bleſſed and Holy God will accept of Satans leavings. Thou wouldſt judge that Perſon to be light-Headed, or out of his Wits, that ſhould talk of beginning a long Journey on Earth, when he is going out of the World. Surely he

he is worse then Mad, that defers setting out in his Journey to Heaven, till Old-age, Sickness, or a Death-bed; thou wilt have enough to do, when thou art Old to conflict with the Infirmities of Age, when thou art Sick to conflict with thy Pains, when thou art Dying to conflict with the King of Terrours, and with Satan, who will be sure to assault thee with his strongest Temptations; and he that tells thee now it is too soon, will then tell thee it is too late. An
Jer. 13. 23. old Convert is a great Rarity; *Can a* Blackamore *change his Skin, or a Leopard his Spots*, much less *can he that is accustomed to do Evil, learn to do Good*; by which Word of God we learn, *That a Young Sinner is more like to make an old Devil, than a Young Saint:* The contrary Proverb, *A Young Saint an Old Devil*, is a Lesson which the Old Devil teacheth Younger Sinners, that he may deceive them, and rob them of their Souls. But the God of Truth, teacheth us another Proverb.

A Young Saint will be an Old Saint.

Prov. 22. 6. *Train up a Child in the Way wherein he should go, and when he is Old he will not depart from it.*

2 Tim. 3. 15. *Timothy had learned the Scriptures from a Child*, He walked according

cording to that Rule all his Life. *John* was a Young Saint, and an Old Saint. It is the Observation of one, that he that was the Beloved Disciple, and lay in Christ's Bosom was the youngest of all; Christ loveth young Disciples, away then with all delaies and imitate good *Josiah*, who while he was yet young began to seek after God: What art thou afraid of being Happy too soon? Surely thou art so, if thou art afraid of being Holy too soon; for Holiness is the only way to Happiness. Art thou unwilling to part with thy Lusts and sensual Pleasures too soon? that is, as if thou shouldst say, I am under the most vile and cruel Slavery and Bondage in the World, yet I am unwilling to be set at Liberty too soon. I am deadly Sick of the Leprosie, or of the Plague, yet I would not be cured too soon. Certainly *Egyptian* or *Turkish* Bondage is Freedom, compared with the Bondage of Sin and Satan: The Leprosie of the Skin is cleanness and soundness, if you compare it with the Leprosie of the Soul; The Plague of the Body is Health and Ease, in Comparison of the Plague of the Heart. Well then, be perswaded to set out for Heaven,

Heb. 12. 14.

Eccl. 12. 1.

Heaven, in the Morning of thy Days, ſacrifice the firſt Fruits of thy Time to God, *Remember thy Creator in the Days of thy Youth.* Say not with *Auſtin* before his Converſion, *Da Domine Pœnitentiam ſed non ad huc*; Lord give me Repentance, but not yet. But rather cry out, as he did after Converſion; *Lord, why not now, why not now? Plutarch* reports of one who in the midſt of his Feaſting and Jollity, received a Letter which gave him notice, that his Life was in preſent Danger; he put up the Letter in his Pocket, ſaying, *Seria Cras*, I will think of ſerious Matters to Morrow, do not thou ſay after him, leaſt it coſt thee the Life of thy Soul, as it did him the Life of his Body, for he was poyſon'd at that Dinner; but do thou labour to ſay as another once did: *Curavi in Juventute ut benè viverem, in Senectute ut benè moriar.* I took care in my Youth to live well, and in Old-age to die well. And learn this Leſſon of the Wiſe Traveller He that ſets out moſt Early, will finiſh his Journey moſt Eaſie.

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CHAP. V.

He that hath Loitered or Deferred ſetting out his Journey in the Fore-noon, muſt double his Pace in the Afternoon.

I Have endeavoured in the Application of the foregoing Obſervation, to give thee ſerious Advice, to ſet out in thy Journey towards Heaven in the Morning of thine Age; and certainly this would make thy Journey, much more eaſie and comfortable, and would free thee from many Fears and Doubts, and prevent much Sorrow and Grief of Heart; but if this Counſel come too late, and thou haſt loitered and deferred to begin thy Journey in the Fore-noon of thy Day, then learn this Leſſon of the earthly Traveller, to make all the ſpeed thou canſt in the Afternoon, ſince thou haſt ſet out late, make the more haſte now thou art on thy Way. Run like *Ahimaaz*, who though he did ſet out after *Cuſhi*, yet over-ran him and got before him; labour to overtake 2 Sam. 18. 23.

thoſe

thoſe who were in Chriſt before thee,
2 Pet. 1. 10. give double *Diligence to make thy Calling and Election ſure*, labour to redeem the
1 Cor. 15. 58. Time, and to *abound in the Work of the Lord*, to make thy Religion thy buſineſs.
Phil. 2. 12. and *to Work out thy own Salvation with Fear and Trembling*. And what Advice I give to thee herein, I deſire to give it to my own Soul. For I muſt acknowledge (and I deſire to do it with ſhame and ſorrow) that in the Days of my Youth, I walked after the Faſhion of this World, and after the Luſts of mine own Heart, and have even wearied myſelf in ways of Wickedneſs; but as for the pleaſant Ways and peaceful Paths of God, my corrupt Heart accounted them too ſtrict, and did wholly decline them. *Oh that my Head were Water, and mine Eyes a Fountain of Tears, that I might weep Day and Night*, for my great Folly and Madneſs: How can I ſufficiently bewail it (if it were with Tears of Blood) that I ſhould ſo miſerably miſpend the Prime of mine Age, and put my ſelf ſo much behind-Hand in my Journey towards Everlaſting Happineſs; that while my Underſtanding, Memory, Affections, and all the Faculties of my Soul were lively and vigorous, and fit for

the

hee, he Service of my God, I ſhould ſerve
lling ivers Luſts and Pleaſures; and that
the while I enjoyed Youth and Health, and
f the trength, I ſhould not take one ſtep in
ieſs Heavens-way: How did Pride, and
with aſſion, and Wantonneſs, and Volup-
vice uouſneſs, devour my precious Time and
e in my Heart too! How often have I ſpent
ow- he whole Day in Hunting or Bowling,
ame nd a great part of the Night in Dan-
my ing and Carding? ſure this was not the
o way to Heaven. Oh the Infinite Mercy
ine nd Patience of my God, that had not
my hen cut me off, and made me to reap
fo he Fruit of mine own Ways! But O
s o my Soul, how canſt thou ſufficiently ad-
en mire the free Grace and infinite Good-
em neſs of my Bleſſed God! who ſtopped
ume hee in thy Carrear towards Hell, and
igh urned thy Feet into the Way of Peace!
olly Conſider now what thou haſt to do,
be *Bleſs the Lord, O my Soul, and all that* Pſal. 103.
d *within me, bleſs his Holy Name:* Who 1.
th hath opened thy Eyes at laſt, and hath
ſ given thee an Heart to forſake the Ways
to of Death, and to chuſe the Way of Life.
ni Be heartily humbled, and bewail, that
ei hou hadſt not ſet out ſooner, in ſo
ou Good, ſo Sweet, and ſo Holy a way;
fo nd that thou didſt ſo linger in *Sodom*,
th

and wer't Content to abide ſo long a
it were in the Suburbs of Hell, an
now thou art in the Right Way wal
on chearfully in it; lift up thy feebl
Knees, and make ſtraight Paths: Thin
thou canſt never do enough for tha
God, who hath done ſo much for Thee
ſince he hath ſet thy Heart at Liber
ty, do thou run the Ways of his Com
mandments; ſince thou haſt done
much againſt him in the former pa
of thy Life, labour to do the more fo
him in the remaining Part; that
though thou didſt ſet out late, tho
maiſt with Safety and Comfort arrive
thy Journeys end. For ſhame, do no
thou whoſe Feet were as Hinds Feet i
the Way of Sin, creep on a Snails pac
in the Ways of God. Now Chriſtia
(who readeſt theſe Lines) if thou ha
obtained that ſpecial Grace and Favou
to be Converted, and brought into th
Right Way in the Days of thy Youth
O Live in Admiration of the Ric
Grace of God, and ſhew thy thankfu
neſs by walking chearfully in his Way
But thou art in my Condition, if tho
haſt neglected to ſeek the Kingdom
God in the firſt Place, and to walk
the way of Holineſs, which leads t
tha

that Kingdom (as I have done.) Let us now ſet to it with our whole Heart. *Let us now forſake our wicked Ways, and unrighteous Thoughts, and let us return to the Lord, and he will have Mercy upon us, and to our God and he will abundantly Pardon:* Let us, who have brought forth none but bitter Fruits in our Youth bring forth the Fruit unto Holineſs in our Old-Age, and then our End ſhall be Everlaſting Life. Let us learn this Leſſon from our Horſe (for the Lord ſends us to School to the Bruit Creatures) tho' he ſeem weary and tired, yet when he knows he is come near his Journeys End, he will mend his Pace, and go with new Mettle and Courage. Iſa. 55. 7.

CHAP. VI.

A Traveller is many times put out of his Way by falſe Directions.

A Chriſtian had need be very Circumſpect in his walking, and order his Steps according to the Infallible Rule of God's Word, for he will meet with many Seducers and Oppoſers, who

will endeavour to put him out of his way. The three grand Seducers are the Devil, a Man's own Lusts, and the World.

First, The Devil, that old and Arch Seducer, who since he was thrown out of Heaven himself, makes it his work to keep others from thence, and to lead poor Souls from the Kingdom of God to his own Kingdom of Darkness. The old Serpent deceived our first Parents and led them out of the way, and out of *Paradise* too. He is said to deceive the whole World. He hath *mille fallendi artes*, a thousand arts to deceive poor Souls: he hath his νοήματα, Devices; his μεθοδείας, Wiles or Methods; his τὰ βαθέα, Depths; his παγίδα, Snares. All these to deceive poor Souls, and to lead them out of their way. Sometimes he transforms himself into an Angel of Light, sometimes appears as a roaring Lyon, now he tempts to Presumption, and anon to Despair: In Youth he tells thee it is too soon to be Religious, and in old Age he tells thee it is too late. But his chief Artifice is to misrepresent both the way of Holiness, and the ways of Sin; the former he represents as difficult, unpleasant, and a melancholy

Gen. 3. *Rev.* 12. 9. 2 *Cor.* 2. 11. *Eph.* 6. 11. *Rev.* 2. 24. 1 *Tim.* 3. 7. 2 *Cor.* 11. 14. 1 *Pet.* 1. 5, 8.

way

way; the latter as guilded, and ſugared over with all the Sweets of Pleaſure and Delight: He will tell thee, That the one is a broad and eaſie way, the other a ſtrait and narrow way: but he will not tell thee that the broad way leads to Deſtruction, and the narrow way leads to Life. He will tell thee that if thou will walk in his way, thou ſhalt have Riches enough, but if thou walkeſt in the way of God, thou muſt look to meet with Poverty, Hunger, Thirſt, Tears, Hatred, Separation and Reproach; but he will not tell thee, that Chriſt denounceth a Woe to the *firſt*, and pronounceth the laſt to be Bleſſed. He will tell thee that the way of Sin is ſtrowed with Roſes; but he will not tell thee, that Hell is at the end of that way: He will tell thee, that the way of Holineſs is ſtrowed with Thorns; but he will not tell thee, that Heaven is at the end of that way. Well then, Fellow-Travellers, as one adviſeth well in another caſe, take heed of *keeping* the Devils Counſel, ſo I caution thee in this caſe, take heed of *taking* the Devils Counſel, for he never ceaſeth to pervert the right ways of the Lord.

Matth. 7. 13, 14.

Luk. 6. 20.

Acts 13. 10.

Secondly, Another grand Seducer, and

a dangerous, is the *Lusts of thine own Heart*: If thou consult with these, thou wilt never get to *Heaven*; they will advise thee to take the way of Ease, of Self-pleasing, of Self-preservation, and to shun the ways wherein there are so many strict Duties to be performed; so many severe Precepts to be observed; so many Hardships to be suffered. They will persuade thee not to part with present things, for future invisible things; and such things as thy Senses tell thee are full of sweetness and delight, for such things as thou didst never see, but only hast heard of; not to let go Pleasures and Comforts, which thou hast in hand and possession, for such as thou hast only in hope and expectation: And by such false Suggestions will they endeavour, like an *Ignis fatuus*, to lead thee out of thy way; then if thou meet with Sufferings and Persecutions (as thou wilt be sure to do, if thou art in the right way) thou wilt be ready to make a *stand*, (as the Traveller doth when he comes to a cross Way,) and to enquire which is thy way: Then if thou consult with Flesh and Blood, that will be sure to shew thee a false way: That will cry out, Save thy self, save thy

Estate,

Eſtate, ſave thy Liberty, ſave thy Life, but *no* ſave thy Soul: That will ſay, Pity thy Wife, pity thy Children, pity thy Family, but *no* pity thy Soul. Therefore, Chriſtian, ſtop thine Ears againſt theſe *Syrens*, unleſs thou haſt a mind to leave the way of Life, and to be led into the way of Death and Deſtruction.

Thirdly, Another grand Seducer is the *World*, in which *one* indeed are a World of Seducers; I ſhall mention *Three*, whom I would caution a Chriſtian, who ſeriouſly deſires to keep in Heavens way, to take heed of.

Firſt, The *Covetous Worldling*, who makes *Mammon* his God, and can think of no greater happineſs, than great Poſſeſſions and large Revenues, than full Barns and full Bags: If thou take his Advice, he will perſuade thee to take the way of Profit, to heap up Riches, to add Houſe to Houſe, and Land to Land, thou ſhalt have the Reputation of a wiſe Man whileſt thou liveſt, and leave a great Subſtance to thy Babes when thou dieſt. *Chriſtian*, Look to thy *Map-Book*, and thou ſhalt ſee that this is as far from thy way, as the *Eaſt* is from the *Weſt*, or as *Heaven* is from *Hell*; there thou ſhalt find that thou

Mat. 6. 24. 1 John 2. 15. Mat. 19. 24. Mark. 8. 36. Col. 3. 5. Jam. 4. 4.

canst not love God and Mammon; That *if any Man love the World, the love of the Father is not in him*; That *it is easier for a Camel to go through the Eye of a Needle, than for a Rich Man to enter into the Kingdom of God*; That tells thee, That if it were possible for thee to *gain the whole World to thy self, with the loss of thy Soul*, thou wouldst make but a bad bargain: That tells thee, That Covetousness is Idolatry, and that it is Spiritual Adultery too; For as the Love of an Harlot with-draws the Heart from a Lawful Wife, so the Love of the *World* with-draws the Heart from God.

Secondly, Another Seducer, or Setter, that the *World* employs to turn *Christians* out of their way, is the *Voluptuous Epicure*, who can fancy no other Heaven but to satisfie his Lusts, and to wallow in Pleasures (and indeed it is all the Heaven he is like to have:) If thou hearken to him, he will counsel thee to indulge thy Lusts, to pamper thy Flesh, to take thy fill of Pleasure while thou may'st, while thou hast Youth and Time. *Ede, bibe, lude, post mortem nulla voluptas.* Eat, drink and play, after Death no pleasure, (and indeed there is none for such as he.) He will tell thee

thee how ſweet and delightful his way is, and that Stage-Plays, Dancing, Dicing, Drinking, Drabbing, are other manner of Delights than thine, namely, to be poring in a Book all Day, to be running after Sermons, to be Solitary, and alone in thy Cloſet, to puniſh thy Body with Faſting. Well, *Chriſtian*, look to thy Rule again, which is a ſure Rule, and cannot deceive thee, which tells thee; Men are in an unregenerate State, while they are ſerving divers Luſts and Pleaſures, that are reckoned amongſt the vileſt Sinners; and thoſe that are furtheſt out of the way, are *thoſe that are lovers of pleaſures more than lovers of God*: That will tell thee, that the Prodigal was out of his way, (and out of his Wits too) when he took his Journey in a far Country, and there *waſted his Subſtance in riotous Living*, and with Harlots. And when he came to himſelf, then he left theſe Courſes, and returned to his Father. There thou ſhalt find, that *Moſes choſe rather to ſuffer Affliction with the People of God, then to enjoy the Pleaſures of Sin for a Seaſon.* But there is one Place, which if there were no more were enough to fright thee from hearkening to theſe Epicures,

Tit. 3. 3.
2 *Tim.* 6. 34.
Luke 15. 11.
Heb. 11.

pictures, and from following their Courses. *Rejoyce O Young Man in thy Youth, and let thine Heart cheer thee in the Days of thy Youth, and walk in the ways of thy Heart, and in the sight of thine Eyes; but know that for all these things, God will bring thee into Judgment.* So that thou seest these Sons of Pleasure are not in the way of Life, but in the way of Death; and are like those Fishes which the Historian reports of, that they sport themselves so long in the Shallows of the River *Jordan*, till the swiftness of the Stream carries them into the Dead Sea where they all perish. They who are for a *short Life and a Merry*, will meet with a long Death and a Sad one: Earthly Pleasures will be followed with Hells Torments; The Rich Man, who had lived so high was brought to a short Dyet: Those that cannot live without Pleasures here, must live without Pleasure for ever.

And here by way of Digression, I heartily wish some Eloquent *Appollos*, some powerful Orator would speak this Caution so loud, that all the young Gallants in *England* might hear it, who (for the Generality of them) live as if they had been brought up in the School of

of *Epicurus*, and not in the School of Christ; as if they had drank of *Circes* Cup, and were turned into Swine; they so drown and soak themselves in Pleasure, that they unfit and incapacitate themselves, not only for the Service of God, but also for their King and Countrey: It is a sad Consideration to think, what Privy Councellours, what Parliaments, what Magistrates we are like to have in another Age.

A Third Seducer thou wilt meet with in the World is the *Ambitious Person*, who like the *Camelion* lives upon Air, upon the breath of the Prince, and the applause of the People, who knows no other Heaven but the Princes Smile, no other Hell but his Frowns. If thou apply thy self to him for Direction in thy Way, what Course will he advise thee to, but that crooked Path that himself walketh in? He will advise thee to take the way that leads to Honour and Preferment in the World: He will tell thee the only Happiness is to be the Princes Favourite, and the Peoples Darling, to have the uppermost Rooms at Feasts, and the chief Seats in all Conventions, and greetings in the Market, and to be called of Men *Rabbi*, to have the Cap and *Mat.* 23.6.

the

the Knee; where ever thou comeſt to have all Men bow to thee; *Digito monſtrari & dicier hic eſt.*

But Chriſtian look to thy Rule, and thou wilt never be deluded with this Pageantry: Thou wilt never be led into this Fools Paradice, that will ſhew thee the way to true Honour, *Them that Honour me, I will Honour.* *Abraham*, *Moſes*, *Paul*, theſe were honourable indeed. *Abraham*, the Friend of God; *Moſes*, the Servant of the Lord; *Paul*, a Servant of Jeſus Chriſt. Theſe are other manner of Titles of Honour, than the greateſt Grandees on Earth ever attained. *Artaxerxes*, who ſtiled himſelf King of Kings. *Ahaſuerus* that Reigned from *India* to *Æthiopia* over an hundred twenty ſeven Provinces, The Great *Turk*, The Great *Mogul*, The Emperour of the *Weſt*, The Emperour of the World, are poor, empty, airy, Titles, in Compariſon of this, *The Servant of the Lord.* All his Servants are Favourites, and every one of them is a King, and when all Earthly Crowns ſhall fade and wither, they ſhall have a never fading Crown of Glory, *This Honour have all his Saints.* Then Chriſtian thy Rule will tell thee, what end the way of Ambition uſually leads

1 *Sam.* 2. 30.

Ezra 7. 12. *Eſth.* 1. 1.

Pſal. 149. 9

leads to in this Life. What became of *Herod* who was the Peoples Darling? What became of *Haman* who was the Princes higheſt Favourite? the one when the People had cryed him up for a God, died like a Beaſt, and was devoured of Worms: The other, when he had boaſted one Day, how highly the King had advanced him above all his Princes and Servants; was the next Day advanced to a Gallows fifty Cubits high, where he ended his Life and Honour, in a ſhameful and moſt Ignominious Death. Certainly he hath read but little Hiſtory, (nay he hath lived but a little while in the World) who cannot by his own Experience add many Preſidents of this Kind, which ſhould be as ſo many Pillars of Salt to ſcare thee from this way, *Whoſoever exalts himſelf ſhall be abaſed; They are exalted for a little while, but are gone, and brought low, they are taken out of the Way as all others.* It was a ſaying worthy of that Chriſtian Emperour *Theodoſius*, He rejoyced more that he was a Member of the Church of God, then that he was an Emperour of the whole World.

Acts 12. 22, 23. *Eſth.* 5. 11.

Luke 14. 11. *Job* 24. 24.

Gaudere ſe magis quod eſſe membrum Eccleſiæ Dei quam quod eſſet Caput Imperii.

CHAP.

CHAP. VII.

A Careful Traveller is much grieved, when he finds himself to be out of his Way, and hastens to get into it again; and is never quiet, till he hath recovered it.

SO is it with every Christian that is Travelling towards Heaven. 1. He is exceedingly grieved, when he finds himself out of his Way. 2. He hasts, and is restless, till he get into it again.

First, When by the Violence of Satans Temptation, or by the Prevalency of Corruption, or by the Allurements of the World, he hath been drawn aside out of the Way of Holiness into the By-Paths of Sin: How is this Soul filled with Godly Sorrow and Humiliation? What Sighs and Groans? What Cryes and Tears? What Complaints and Lamentations? What Self-abhorrency and Self-condemnation might you hear, were you at his Closet Door, when he is pouring out his melting Soul before God? Nay sometimes he is like to be swal-

lowed

lowed up with overmuch Sorrow; He cries out, he is loſt and undone, that he ſhall never recover his Journeys end, that he ſhall never get to Heaven: Was it not thus with *David*, when he had ſo foully loſt his way. *My Sin is ever before me, I am weary of my Groaning, all the Night make I my Bed to ſwim, I Water my Couch with my Tears. My Heart is ſmitten, and withered like Graſs, ſo that I forget to eat my Bread:* His Grief was ſuch, that he could neither Eat nor Sleep. Next hear *Ephraim* bemoaning himſelf, *Surely after I was turned I repented, and after that I was inſtructed, I ſmote upon my Thigh, I was aſhamed, yea even confounded*, &c. Then conſider *Peter*, when fear of Suffering and Self-confidence had led him out of the Way, and made him deny and forſwear his Lord and Maſter, *He went out and wept bitterly.* I ſhall add one more Inſtance, and that is of the Church: It were enough to melt an Heart of Stone ſeriouſly to conſider her doleful Complaints in the Book which is called *Lamentations*: You may there ſee, that the ground of it was becauſe they had departed from God and his Ways, the whole Book is a Proof of this; but I ſhall Name a few places to

Pſal. 6. 6.

Pſal. 102. 4.

Jer. 31. 19.

Mat. 26. laſt.

ſhew

Lam. 1. 2, 4, 12. shew you her Grief: *She weepeth sore in the Night, and her Tears are on her Cheeks, her Priests sigh, her Virgins are afflicted, and she is in bitterness. Behold and see, if there be any Sorrow like to my Sorrow.*

Lam. 2. 11. *Mine Eyes do fail with Tears, my Bowels are troubled, my Liver is poured upon the*

Chap. 3. 49. *Earth. Mine Eyes trickle down and ceaseth not without any Intermission:* Here you have something of her Grief, but you may have much more if you read that Book; then to give you a few Places which shew the ground of all this Sorrow

Lam. 1. 5, 8, 18. and Complaining: *For the Multitude of your Transgressions, her Children are gone into Captivity. Jerusalem hath grievously Sinned. The Lord is Righteous, I have rebelled against his Commandment. I am in*

ver. 20. *Distress, my Bowels are troubled, my Heart*

Lam. 3. 42. *ver.* 22. *ver.* 13. *is turned within me*; why so? *For I have grievously rebelled. We have transgressed and rebelled: It is of the Lords Mercies that we are not consumed*; She confesseth it was the Iniquity of the Daughter of her People, for the Sins of her Prophets and the Iniquity of her Priests: *The*

Chap. 5. 16. *Crown is fallen from our Head, wo unto us that we have sinned:* and in the Conclusion of the Book, the last Verse but one they Pray, *Turn thou us unto thee O Lord*

am

nd we ſhall be turned: By which you ſee, ere was the great Cauſe of her Lamenation, that they were gone out of their Way; therefore they Pray to be turned nto it again: They had departed from God, and Pray to be turned to him again; ſo that the firſt Point is clear. That every Child of God, he is making or Heaven, and exceedingly grieved nd afflicted, when he finds himſelf out of the Way.

Secondly, As a Traveller haſteth into is Way again, and is never quiet, till e hath recovered it: So it is with every true Chriſtian indeed, a Wicked Man when he is in the Ways of Sin, and ſatisfying his Luſts, he is where he would e; he is in his proper Element; if he ight Sin Eternally, he would deſire no etter Life: but it is far otherwiſe with Child of God, he finds little eaſe in he Ways of Sin; when he is drawn out of the Ways of Holineſs, he is out of is Element, he hath no more quiet then Fiſh out of the Water: A wicked Man olls Sin *under his Tongue* like a ſweet Morſel, and delights to feed upon it, as Swine upon Husks; but that which is he Sinners Meat, is the Saints Poyſon; nd if he hath at any Time Taſted or *Job* 20.12.

Sipt of it, he is never quiet till he hat
Vomited it up again by true Repentance
A Swine lies wallowing in the Mire
with Delight and Content; but if
Sheep ſtep into it, he makes all the haſt
he can to get out of it: When the Prodi
gal came to himſelf, and his Eyes were o
pened to ſee, that he had been out of h
Way; Then farewel Pots and Harlot
he could feed upon ſuch husks no long
er; but reſolves to return to his Father
Houſe, who had Bread enough for a
his Servants. When *David* had ru
out of his Way, into thoſe vile Way
of Adultery and Murder, we ſee ho
Pſal. 22. little quiet he had, he ſaith, *I ha*
Pſal. 38.8. *roared by reaſon of the diſquietneſs of m*
Pſal. 22. 14. *Heart: All my Bones are out of Joynt*, (an
ſure then he could have but little eaſe
but though Bones out of Joynt be ve
painful, yet broken Bones are mo
painful, nay, he Complains of broke
Pſal. 51.8. Bones too; but if a Man have quiet
Prov. 18. 14. his Spirit, *he will ſuſtain his bodily Infi*
mities, but a wounded Spirit, who can bea
But he was deeply wounded in h
Pſal. 6. 3. Spirit too? *My Soul alſo is ſore vexe*
but thou, O Lord! How long? He con
Pſal. 42.5. plains again and again, *Why art thou ca*
Pſal. 48.5. *down, O my Soul! and why art thou di*
quiet

quieted within me. My Soul melteth away for Heavineſs: Strengthen me according to thy Word. I could likewiſe tell you, what diſquiet the Spouſe was in, when ſhe had refuſed to open to her Beloved, how ſhe ran up and down ſearching and enquiring after him; and was never quiet till ſhe found and enjoyed him again; but this is enough to ſhew, that a gracious Soul that is Travelling towards Heaven is never quiet, when he finds himſelf out of Heavens way (that is the way of Holineſs.) He can have no more eaſe and quiet in his Soul, than he who hath all his Bones broken, or out of joynt, can have in his Body. Therefore Fellow-Traveller, let us take heed how we go out of our Way into the crooked Paths of Sin, but if we have by Violence of Temptation, or Power of Corruption been drawn aſide; let us ſpeedily and heartily repent, and be ſoundly humbled for our Backſliding, and let us give our Souls no reſt, till we have again turned our Feet into the Way of Peace; and then I ſhall give thee further Direction in the next Obſervation.

CHAP. VIII.

A Traveller, having been once out of his Way, will be the more wary and careful ever after to keep it.

AND doth not every Relapse of Gods Children make them more watchful and vigilant for the Future? Doth not every fall they take make them look the better to their Footing? Doth not ever Sin they commit encrease their hatred of Sin in their Souls? We have a Proverb, *A burnt Child dreads the Fire*. What is the Reason? But because his fall into it, did breed him so much Pain and Smart; surely falling into Sin brings to the Children of God so much Pain and Anguish, that they dread it as much as the Fire of Hell; and therefore, when they recover out of it, they will take heed how they fall into it again: As a Bird that hath broken loose out of the Snare of the Fowler, will scarce be taken in it a second Time. He is little acquainted with the Word or Way of God, that hath not made this Observa-

tion

tion, that the fall or falls of Gods Children (being ſanctified by him that can bring Good out of Evil, and hath promiſed, *That all things ſhall work together for good to them that love God*) have done them good. They have awakened and quickened them to a more circumſpect walking, they have been the more lively in their Duties, more diligent in doing, and more zealous in ſuffering the Will of God; they have been the more careful to keep out Sin ever after. As it is with a Garriſon, if the Enemies have entred within their Works and repulſed them, they will fortifie that place, where the Enemy made a Breach, more ſtrongly than before; ſo it is with a Chriſtian, if any of his Senſes, as for Inſtance, his Ear, or his Eye, which have been inlets to Sin, he will for the future ſet a ſtricter Watch upon them; he will ſtop his Ears againſt all corrupt and unclean Converſation, he will with *Job*, *Make a Covenant with his Eyes*; and with *David*, beg of God *To turn away his Eyes from beholding Vanity*: If his Tongue cauſe him to offend, he will bridle it up, and beg of God to ſet a Watch before the Door of his Lips: If his Heart betrayed him, he will henceforth ſet a double

Job 31. 1. *Pſal.* 119. 37.

Guard upon it; that is, he will himſelf keep it with all Diligence, and will earneſtly beg of God to undertake the keeping of it: The falls of Gods Children have the ſame Effect upon them, that *Pauls* Letter had upon the *Corinthians*: It makes them ſorry after a Godly Manner, and this Godly Sorrow, *Behold, what carefulneſs it works in them, yea what clearing of themſelves, yea what indignation, yea what fear, yea what vehement deſire, yea what zeal, yea what revenge; in all things ye have approved your ſelves to be clear in this Matter*: So that it may be truly ſaid of true Chriſtians, that they get ground by their ſtumbling; and as to this Caſe, We may Anſwer this Queſtion of our Saviour Affirmatively, and ſay, That Men may *gather Grapes of Thorns, and Figs of Thiſtles*; that God with whom nothing is impoſſible by ſanctifying the falls of his Children (which are in themſelves Evil) can make them to bring forth Fruit, as Godly Sorrow, Self-abaſement, Care and Watchfulneſs, Diligence and Activity in the ways of God: In a Word, they make them more Holy, Humble, Heavenly-minded ever after. *Peter's* Pride brought him to his Fall, and his

2 *Cor.* 7. 11.

*Mat.*7.16.

Fall

Fall broke the Neck of his Pride; ſee how Humble he was grown, how his Self-confidence was taken down, when our bleſſed Saviour asked him, *Simon loveſt thou me more then theſe?* (He would no more of that) more then theſe? He could tell Chriſt before, *Though all Men forſake thee, yet will not I.* But now he gives a more humble, modeſt Anſwer, *Lord, thou knoweſt that I love thee.* The Spouſe in the *Canticles*, when ſhe had by her drowſineſs and neglect of her Beloved cauſed him to withdraw, ſhe was reſtleſs, till ſhe had found him again, but when ſhe had recovered him, ſhe reſolved never to let him go more, *I found him whom my Soul loves, I held him faſt and would not let him go.* So it is with every Saint after his recovery from a Fall, he labours to lay faſter hold on Jeſus Chriſt, and to keep more cloſe to his Holy Ways all his Life after: This is a Truth, and a ſweet Truth. But I dare not leave it without this Caution, let none turn this Rich Grace of God into wantonneſs, this precious Cordial into Poyſon. Would any but a mad-Man go and break his Bones, becauſe he hears that a broken Bone well cured is ſtronger then before. Hearken

Cant. 3. 4.

Rom. 6. 1. what the Apoſtle ſaith, *Shall we Sin that Grace may abound? God forbid:* Sure thoſe that belong to God will make a better uſe of his Grace.

CHAP. IX.

Every Traveller is deſirous to have as much good Company with him in his Journey as he can, eſpecially of his Relations and Friends.

NO Child of God deſires to go to Heaven alone, but is of his Savi-
1 *Tim.* 2. 4. ours Mind; *Would have all Men come to the Knowledge of the Truth and be ſaved:* And therefore he will be perſwading Relations, Friends, Acquaintance, Neighbours, Servants, and all with whom he converſeth to keep him Company in the way of Salvation: Certainly who ever is truly converted himſelf, will labour for the Converſion of others. When *Andrew* had found the *Meſſiah* or rather
John 1. 41. was found of him, he finds out his Brother *Simon*, and brings him to Chriſt.
John 1. 45. When our Saviour had called *Philip*, he ſeeks out *Nathanael*, that he might partake

take of the ſame Mercy with him. If that Rich Man (he was Rich indeed on Earth, but Poor enough in Hell) if he, I ſay, was ſo ſollicitous, that his Brethren might not come to that Place of Torment where he was; much more, and upon a better account, will thoſe who are going to Heaven themſelves be ſollicitous that their Brethren may come to that Place of bliſs where they Hope to be. A Magiſtrate, who is going to Heaven, will labour to have all his Subjects to go with him: A Miniſter all his People, a Parent all his Children, a Maſter all his Family, and all his Servants: And every real Chriſtian, all his Neighbours, and all his Friends. *Luke* 16.

Firſt, A Godly Ruler or *Magiſtrate*, who rules in Righteouſneſs and the fear of the Lord, will endeavour to bring all his People to fear the Lord, and to have all his Subjects become the Subjects of Chriſt: As it was matter of great Joy to *David*, when he went with the Multitude to the Houſe of God; ſo it is to every Gracious Prince, when he can carry a great Train with him to Heaven. *Moſes* the Servant of the Lord endeavoured to make all the People, over whom God had made him Governour,

the

the Servants of the Lord; he laboured not only to lead them to an Earthly, but to the Heavenly *Canaan.* How faithfully doth he acquaint them with the whole Will of God! How solemnly and strictly doth he charge them to walk in all his Ways, and keep his Commandments! How zealously doth he reprove them when they go out of the Way! And how importunately doth he beg of God to Pardon all their Transgressions, and doth not this shew, that he desired to have them to Heaven with him. *Joshua* his Successor walked in his Steps, and did not only faithfully serve God himself, but laboured to make all under his Conduct and Government to serve him also, and he was very successful in it; for it is written, *That Israel served the Lord all the Days of Joshua*; and so careful was he that they should continue walking in the Ways of God; that when he was taking leave of them, and this World, and was going to Heaven, he Summons all the Tribes to appear before him; and gives them most Holy and Heavenly Exhortations to keep and to do all that was Written in the Law of *Moses*, and not to turn therefrom, to the Right Hand or to the Left

Deut. 4.

Exod. 32. 31, 32.

Josh. 24. 31.

but

but to cleave to the Lord their God, as they had done to that Day; and much to that Purpoſe, which you may find in the two laſt Chapters of *Joſhua*; by which you may ſee how careful he was to have them to walk with him in the Way of God, while he Lived, and that they ſhould perſevere in thoſe Ways when he was Dead; he deſired to have their Company on Earth and in Heaven. *David* a Man after Gods own Heart, he walked ſo exactly in the Ways of God himſelf; there it is ſaid, *He turned not aſide from any thing he commanded him all the Days of his Life, ſave only in the Matter of* Uriah. And he deſired, that not only all *Iſrael*, but that all the World might keep him Company in this Good and Holy Way: And therefore he begs of God, *That his Ways may be known upon Earth, and his ſaving Health among all Nations. Let the People Praiſe thee, O God, let all the People Praiſe thee.* And as his Hearts deſire was to ſee all Men walking in the Way to Heaven with him: So was his Righteous Soul grieved, when he ſaw People go out of that Way: For he ſaith, *Rivers of Tears run down mine Eyes, becauſe Men keep not thy Law.* Good *Joſiah* did not think it enough

1 *Kings* 15. 5.

Pſal. 67. 2, 5.

Pſal. 119. 136.

2 *Chron.* 34. nough, *To make a Covenant before the Lord, to walk after the Lord, and keep his Commandments with all his Heart, and with all his Soul, but he cauſed all* Jeruſalem *and* Benjamin *to ſtand to it*; he was not Content to ſerve the Lord alone, but he made all *Iſrael* to ſerve the Lord. So that you ſee, that Godly Magiſtrates will endeavour to have all their Subjects to Heaven with them. Though it be ſaid of Earthly Kings, that they will admit of no Partners in the Crown; yet it may be truly ſaid of thoſe Kings, who look after an Heavenly Kingdom; that they would have all to partake with them in the Crown of Glory. But then,

Secondly, *A Godly Miniſter* will labour to carry all his Flock to Heaven with him; that he may ſay when he comes *Eph.* 2. 13. there, *behold here am I, and the Children which the Lord hath given me.* How doth he Preach to them, Pray for them, and weep over them; how doth he beat his Brains, break his Sleep, and even ſpend his Strength and Spirits, that he may bring them to walk in the Way of Holineſs, which he goes before them in, and to be Followers of him as he is of Chriſt. *Paul* that bleſſed Apoſtle was an eminent Example of this, what Pain di

did he take? What Dangers did he undergo? What a Circuit of Ground did he traverse on Earth, that he might bring Souls to Heaven, and that all that heard him might be such as he was? How zealous was he to have all his Countrey-men to Heaven with him? As appears, *Brethren my Hearts desire and Prayer to God for* Israel *is, that they might be saved*; and by that Hyperbolical Expression, *I could wish my self accursed from Christ for my Brethren, my Kinsmen according to the Flesh*; and this Zeal of his was not confined only to the *Jews*, but extended to the *Gentiles* also, whose Apostle he was, he saith, *He testifies to the* Jews, *and also to the* Greeks, *Repentance towards God, and Faith towards our Lord Jesus Christ*: So that he shewed both the Way to Heaven; he saith, *He went about teaching them, not only Publickly, but from House to House. That he ceased not to warn every one Day and Night with Tears.* I might instance in all the rest of the Apostles, who did all labour abundantly, though *Paul did labour more abundantly than they all.* Nay, There is not one faithful Minister of Christ in the World, but makes it his Work to draw Souls to that Heaven

Rev. 15. 19. *Rom.* 10. 1. *Rom.* 9. 6. *Acts* 20. 21. *ver.* 20. *ver.* 31. 1 *Cor.* 15. 10.

ven whither he is going: They can all make their Appeal to the People, *You know how we exhorted every one of you, as a Father doth his Children: That you walk worthy of God, that hath called you to his Kingdom and Glory:* And when they can prevail with them so to walk, it is their Joy and their Crown of Rejoycing. We may judge without breach of Charity, that Minister not to be going to Heaven himself, who cares not whether his People go to Heaven or Hell.

1 *Thes.* 2. 11.

ver. 19.

Thirdly, There is the same desire in all Family Relations. How will the Converted Husband, labour with the Wife of his Bosom, to draw together in the same Yoke of Christ with him, that they may walk hand in hand to Heaven; He did never so importunately wooe her to be married to himself, as he will wooe her to be married to Christ.

Fourthly, The Parent who is himself going towards Heaven, will labour to carry all his Children with him; and therefore will Pray with them, and for them; and will carefully endeavour to *bring them up in the Nurture and Admonition of the Lord, and to Train them in the way, wherein they should go.*

Eph. 6. 2.

Fifthly,

Fifthly, A Maſter of a Family who is walking in Heavens Way himſelf, will have all his Servants to walk in the ſame Way with him; He will labour to make them all the Servants of the Lord Jeſus, to make his Houſe a little Houſe of God; that it may be ſaid of him, as it was of *Philemon*, *The Church which is in thy Houſe.* *Phil.* 2. We know what the Lord ſaith of *Abraham*, *I know* Abraham *that he will command his Children, and his Houſhold after him, and they ſhall keep the Way of the Lord.* *Gen.* 18. 19. We know alſo what was *Joſhua*'s Reſolution, *I and my Houſe will ſerve the Lord.* *Joſh.* 24. 15. And what *David's* was, *He that walketh in a perfect Way ſhall ſerve me: He that worketh Deceit ſhall not dwell in my Houſe; He that telleth lyes ſhall not tarry in my ſight.* *Pſal.* 101.

Fourthly, Every real Chriſtian will be earneſtly perſuading all his Neighbours and Acquaintance to accompany him in his Journey toward Heaven. What the Poet ſaith of the natural Birth, may be truly ſaid of the Spiritual Birth. *Naſcitur indigne per quam non naſcitur alter. Unworthy to be Born is he, By whom no others Born be.* So he is not worthy to be new Born, who is not Inſtrumental to make others new Born; He deſerves not

not the Name of a Chriſtian (and ſure he hath but the Name) who doth not heartily endeavour to draw others to Chriſt. I appeal to all who are going Heaven-ward themſelves, whether they have not a longing deſire to get all the Company they can to Heaven with them; and it is no wonder, if we conſider how ſweet the Work is, and what a bleſſed Reward is promiſed to it. *And they that be Wiſe ſhall ſhine as the brightneſs of the Firmament, and they that turn many to Righteouſneſs, as the Stars for ever and ever.* So now it is clear, that herein the Earthly and the Heavenly Traveller agree, that both labour to have as much Company with them as they can.

Dan. 12. 3.

CHAP. X.

A Traveller in his Journey will keep Company with ſuch and ſuch only as are going the ſame way that he is, and to the ſame Place.

AND this Chriſtian, calls for th ſpecial Imitation, if thou art re ſolved for Heaven, thou muſt keep Com pan

pany with ſuch as are going Heavens way, and ſhun the Company of thoſe who are going in the contrary way to Hell and Deſtruction; I ſhall begin with the laſt firſt.

Firſt, Thou muſt ſhake Hands with thoſe who were thy old Companions in the Ways of Sin; *Can two walk together, except they be agreed?* And what agreement can there be between the Children of Light, and the Children of Darkneſs; between the Children of God, and the Children of the Devil; between thoſe who are reſolved for Heaven, and thoſe who are at agreement with Hell? Will Sheep flock together with Swine, or Doves with Vultures? Who would make thoſe his Companions on Earth, who muſt be Companions of the Devil and his Angels in Hell for ever? Therefore as the Pſalmiſt ſaith, *I have not ſat with vain Perſons*, ſo do thou ſay, *I will not walk with vain Perſons*; thou wilt be ſure to receive no good by them, but wilt be in danger to receive much hurt. For it is as impoſſible for one in pure White to embrace a Chimney-Sweeper, and not to be ſullied, as for a Man to hold familiar and intimate Converſe with Prophane Men,

Amos 3. 3.

Pſal. 38. 15.

and not be defiled: That Man is got half Way to Heaven, that is rid of his wicked Companions. The general Experience of Christians will Seal to this Truth, that when God hath changed the Heart, and a Man hath changed his Courses, he will also change his Companions. *Paul*, when the Scales were fallen off his Eyes, and he was brought in to the right Way, he would have no more Familiarity with his great Friends the Chief Priests, nor with his old Persecuting Companions, and he left their Friendship. So they became his bitter Enemies, and when he left persecuting the Saints of God, they fell to persecuting of him. We read indeed of good *Jehoshaphat*, that he entred into a strict League and Intimacy with wicked *Ahab*; but we know that he was out of his Way when he did so, and it was like to cost him his Life; and though God preserved his Life, yet he was displeased with his Act, as you may see in the Story. Now this is one thing, that thou must imitate the Traveller in; namely, thou must shun the Company of those who are going in a contrary Way. But,

2 *Chron.* 19. 22.

Secondly, Thou must consort with those who

who are going thy Way; thou muſt not only ſeparate from Sinners, but converſe with Saints: Thou muſt avoid the Society of the wicked, leaſt they hinder thee in thy Way; and thou muſt aſſociate with the Godly, that they may further thee in thy Way: Thou muſt ſhun the one, that they may not be a Bridle or Curb to hold thee back: Thou muſt embrace the other, that they may be a Spur to quicken thee and put thee forward: It is a common Saying, and it may be called a Traveller's Proverb, *An Eloquent or Pleaſant Companion on the Way is inſtead of a Chariot.* And it may be ſaid, that Godly Companions in the Way to Heaven, are inſtead of *Elias* his Chariot, they will be helpful to thee many ways.

Facundus comes in Via, pro Vehiculo eſt.

Firſt, By their Counſel.

Secondly, By their Holy Example.

Thirdly, By their Heavenly Conference.

Fourthly, By their faithful Reproofs.

Fifthly, By their fervent Prayers.

Firſt, They will forward thee in thy way to Heaven by their good Counſel and Inſtruction. The Heathen Poet ſpeaks like a Chriſtian in this,

From good men thou wilt learn good things.

And doth not the Word of God ſpeak

to the same purpose from that Divine Proverb, *He that walketh, with wise men shall be wise, but a Companion of Fools shall be destroyed.* We know that *Solomons* Wise man is the good or the Godly man, and certainly there is no such wise Man in the World as he that is wise for his Soul and for *Eternity*; so here is one benefit thou will reap by keeping Company with the Godly, thou wilt have good Counsel and Instruction from them, and see what a benefit this was to *Jehoash*. *He did that which was right in the sight of the Lord all his days wherein Jehojada the Priest instructed him.*

Prov. 13. 20.

2 Kings 12. 2.

Secondly, Thou wilt be promoted in thy Way by their Holy Example: The Examples of good Men are more taking than their Instruction: Their Practices than their Precepts: He is like to write the fairest Hand, who writes after the fairest Copy: If thou canst say with *David*, *I am a Companion of all those that fear the Lord*; what a Pattern wilt thou have for thy Imitation, when thou dost behold their Holy Conversation; when thou dost every Day see how careful they are to walk by Rule; how Conscientious to perform their Duty before God and Man? How Holily they behave them

Exempla plus prosunt quam præcepta.

Psal. 119. 63.

themſelves in the World? In their Families? In their Cloſets? In their Callings? In every Condition? In every Relation? How Chearfully they do? How Patiently they ſuffer the Will of God? How can this but ſtir up thy Mind to an Holy Emulation? And what an help will this be to thee in thy Way to Heaven?

Thirdly, They will be helpful to thee by their *Heavenly Conference*, As evil Communication corrupts good Manners, ſo good Communication muſt needs promote good Manners: It is ſaid, *The Lips of the Righteous feed many*; and this is ſweet food indeed. Chriſt ſaith of the Church, *Thy Lips drop as the Honey-comb.* What Sweet and Holy Diſcourſes will the Saints of God have, when they meet together? How will they provoke one another to Love and good Works? How will they communicate their Chriſtian Experiences? How will they like Coals kindle one another, and raiſe up one anothers Affections Heaven-ward? How will they encourage one another to hold and perſevere in the ways of Holineſs, by ſetting forth the Joys and the Glory of that Heavenly Country whether they are all going? As Prophane

Prov. 10. 20.

Cant. 4. 11

Wretches never meet, but they harden one another by their lewd and rotten Speeches; so the Children of God never do (or at least never should) meet but they Edify one another by their gracious Communications. We may observe, that our blessed Lord and Saviour ascended into Heaven, from Holy Conference with his Apostles; so was *Elijah* taken up in his Fiery Chariot, while he was in Holy Conference with *Elisha*. Now as they went to Heaven, while they were in this Holy Duty; so certainly it will be a great help to thee in thy Way to Heaven.

Mark. 16. 19.

2 *Kings* 2. 11.

Fourthly, If thou keep Company with the Saints, they will afford thee no little help by their *Faithful Reproofs*. Hear what the Wise Man saith, *It is better to hear the Rebukes of the Wise, than to hear the Song of Fools. Faithful are the Words of a Friend, but the Kisses of an Enemy are deceitful.* And *David* saith, *Let the Righteous Smite me and it shall be a kindness, let him Reprove me and it shall be an excellent Oil.* And he loved such Prophets as *Nathan* and *Gad*, who would faithfully reprove him, when he went out of his Way, and deal plainly with him; and tell him, *Thou art the Man.*

Eccl. 7. 5. *Prov.* 27. 5. *Psal.* 141. 5

It

It had been well for *Ahab*, if he had done ſo to; if inſtead of hating good *Micaiah* for his faithful dealings, he had hated his Four hundred Court-Chaplains, who ſoothed and flattered him to his Deſtruction. I ſhall relate thee a Story, which is not impertinent, and may not prove unprofitable. There was a Man well known to my ſelf (for he Lived in the ſame Pariſh with me) who being at a Fair or Market (ſome Twelve Miles from his Habitation) Selling his Wares did Swear an Oath, one who heard it did ſtep to him, and whiſpered in his Ear theſe or the like Words: *Friend, Cannot you Sell your Commodities without diſhonouring God? If you ſhould gain a Penny by that Oath, and loſe your own Soul, you would make but a bad Bargain:* Pray think of it. The Man having diſpatched his Market, Rides homeward pondering all the way upon theſe Words, one while he reaſoned with himſelf, This Man was a Stranger to me, I know neither his Name nor Face, ſure he could have no other End nor Aim, but my Good. Another while he was much affected with the Manner of delivering the Reproof, in that he did it ſo mildly and private-

ly, as if he were unwilling to put him to open Shame; then he considered the Words, and was Convinced that they were a real Truth: The Issue was, that ever after this, he left not only his Swearing, but also all his other Sins, and became a new Man, and did heartily own the Ways of God, and walked uprightly in them to his dying Day. Now as this should encourage and quicken us to a faithful Discharge of this Holy Duty; so it may shew what I am speaking of, namely, what a special Benefit they enjoy, that walk in Society with the Godly, who will *in any wise rebuke their Brother, and not suffer Sin upon him.* As he who hath a skilful Physician always in his Company, hath a great advantage for the preserving of his bodily Health, because he will oppose the very beginnings of the Distemper; so hath he a mighty Advantage for his Souls Health, who hath a faithful Reprover always in his Company, who *ingruenti malo occurrere* stop him when he takes his first step out of his way, and bring him into his right way again.

Lev. 19. 17.

Venienti occurrere morbo, & Principiis obstare.

Fifthly, The Godly will be exceeding helpful to thee by their *fervent Prayers.* It is the saying of one, That, that Child that

that hath a ſtock of faithful Prayers laid up for him, hath a Rich Portion; and ſuch a Rich Portion hath every Child of God, for he hath a ſhare in the Prayers of all the Saints upon Earth. And what a Priviledge is this, if we conſider what Promiſes are made to their Prayers, *Ask, and it ſhall be given you,* (it is but ask and have, if we ask not amiſs) *Verily, I ſay unto you, whatſoever you ſhall ask the Father in my Name he will give it you. The effectual fervent Prayer of a Righteous Man will avail much*; and what then will the fervent Prayers of all the Righteous do? *The Eyes of the Lord are upon the Righteous, and his Ears are open to their Cry*; which is repeated, 1 *Pet.* 3. 12. The eminent Apoſtle *Paul* was ſenſible of this, and therefore he begs the Prayers of the Saints for himſelf, and the reſt of the Apoſtles, *Brethren, Pray for us.* And how vehemently doth he beg it, *I beſeech you Brethren, for the Lord Jeſus Chriſts ſake, and for the Love of the Spirit; that you ſtrive together with me in your Prayers to God for me.* And you may ſee, he counted their Prayers to be very helpful and beneficial. *You alſo helping together in Prayer. I know that this ſhall turn*

Matth. 7. 7. *John* 16. 23. *Jam.* 5. 16. *Pſal.* 34. 15. 1 *Theſſ.* 5. 25. 2 *Theſſ.* 3. 1. *Heb.* 13. 18. *Rom.* 15. 30. 2 *Cor.* 1. 11. *Phil.* 1. 19.

to

to my Salvation through your Prayers. By these thou mayst see clearly of what singular Benefit the Prayers of the Godly may be to thee, that have such prevalency with the Great God. And now I have shewed thee, how the Christian, who is going towards Heaven, must imitate the wise Traveller, in parting from those who are going a contrary Way, and keeping Company with those who are going his Way. The *Heathen* Poet could give this Advice.

Converse thou not with Men whose Lives are ill,
But let thy Converse be with good Men still.

And this agrees with the Holy Word of God, and with the Example of the Man after Gods own Heart; for he saith, *Depart from me ye evil Doers, for I will keep the Commandments of my God. I am a Companion of all them that fear thee, and of them that keep thy Precepts.*

Psal. 119. 115.
ver. 63.

CHAP.

CHAP. XI.

He that Travels in a ſtrange Countrey, muſt look to meet with many Affronts and Injuries, with many Troubles and Afflictions.

THE Children of God are all *Strangers and Pilgrims on the Earth*; they are out of their own Countrey, far from their own home, and from their Fathers Houſe, and therefore, they muſt not think it ſtrange to be uſed like Strangers. The World had never any good Will for the People of God; our bleſſed Saviour hath told us, what we muſt look for from them. *The World hateth you, becauſe you are not of the World, but I have choſen you out of the World.* And the Children of *Iſrael* met with many Dangers and Difficulties in their Paſſage towards the Earthly *Canaan*, ſo do the Children of God in their Paſſage through the Wilderneſs of this World towards the Heavenly *Canaan*. And this may be ſeen in the Example of all the Saints, that have gone to Heaven before us. I ſhall

Heb. 11. 13. *Joh.* 15. 19.

ſhall Inſtance in a few. Good *Jacob* calls his Life a Pilgrimage, and ſaith, *That the Days of it were Few and Evil*; that is, full of Affliction, and ſo they were; He was fain while Young to fly from his own Countrey, or elſe his own Brother would have been his Murderer; being gone, what harſh and unfaithful dealings did he meet with from Churliſh *Laban*? what hardſhip did he undergo Night and Day, and how ill was he requited? *His Wife was changed once, and his Wages ten Times.* At his return, how terribly was he frighted when he heard of his Brother coming to meet him with four hundred Men? What bitter Croſſes had he afterward in his Children? *Reuben* defiled his Fathers Bed. Gadding *Dinah* was Raviſhed; *Simeon* and *Levi* were Brethren in Iniquity in a cruel and bloody Act; *Judah* committed Inceſt; His Darling *Joſeph* was, as he conceived, Torn in Pieces with Wild Beaſts, and at laſt he muſt part with his Beloved *Benjamin* too, upon hazardous Terms, or he and his Family muſt periſh with Famine; all theſe things were againſt him, and were like to bring down his Gray-hairs with Sorrow to the Grave; ſo that he might well ſay

Gen. 47. 9.

Gen. 27. 41, 42.

Gen. 29. 23.

Gen. 31. 7.

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the Days of his Pilgrimage were evil. Next see how it was with *David*, a Man after Gods own Heart, while he was *a Stranger, and a Sojourner here as all his Fathers were.* His Life was so full of troubles, that I believe he enjoyed more quiet while he was a Shepherds Boy, then he did all his Life after; before he came to the Crown, he was hunted up and down by *Saul*; and after he came to the Crown by *Absolom:* It were endless to give you a particular Relation of his Sorrows, of *Sauls* Injuries, of *Nabals* Reproaches, *Shimei's* Railings and Cursings, *Michals* Mocking, *Doegs* Treachery, his great Dangers and Fears while he was with *Achish*, his very great Distress at *Ziglag*, his many bitter Crosses and Afflictions in his Children and Family, and the trouble he had with his great Commanders the Sons of *Zerviah*, so thou seest what a troublesome Passage he also had through this Valley of Tears. I shall mention one more in the Old Testament, and that is *Job*, a Man who had this Character from the Mouth of God himself; *That he was Perfect and Upright, and one that feared God, and eschewed Evil:* What entertainment did he meet with, *Psal.* 39. 12.

with, while he was Travelling through this World? How was he used by the *Caldeans* and *Sabeans?* What sad Counsel did his Wife give him? What miserable Comforters were his Friends to him? But I shall not enlarge, for as the Apostle saith, *You have heard of the Patience of* Job; so I may say, we have heard of the Afflictions of *Job.* If thou desirest any more Instances of Old Testament Saints, Read the 11*th Chapter* of the Epistle to the *Hebrews*, which is called a little Book of Martyrs; and there thou wilt have enough, who all confessed, *They were Strangers and Pilgrims on Earth.* Then consider how it was with New Testament Saints, whether they had a more easie Journey or a more smooth Passage. *Paul*, and the rest of the blessed Apostles, who were Ambassadors sent from the great God of Heaven and Earth, to offer poor sinful Creatures, Terms and Conditions of Peace, and to beseech them in *Christs stead to be reconciled to God*; to proclaim a Pardon, and an Act of Oblivion to Rebels and Traitors, if they will lay down their Arms, and come in, and accept of it, one would think should be well treated, and kindly dealt with for their

Job 2. 9.

2 Cor. 5. 20.

their Meſſage ſake, but none were treated worſe where-ever they came, they were uſed like Rogues, they were Whipt and put into the Stocks; nay, as if they had been the greateſt Malefactors, they were caſt into Priſons and Dungeons, they were Stoned, and put to ſeveral kind of Deaths; you may ſee a Catalogue of *Pauls* Sufferings. 2 *Cor.* 11. from *ver.* 22. to 30.

I ſhall add but one Inſtance more, and that is beyond all the reſt; our bleſſed Lord and Saviour Jeſus Chriſt, when he took our Fleſh upon him, and came into the World upon the moſt bleſſed Errand that ever was, *viz.* to ſave Sinners: What Entertainment did he find here? One would think that if they had no Care of their Souls, yet Chriſts feeding their Bodies, and healing all their Diſeaſes, ſhould have procured him very good Quarter among them; but it was far otherwiſe, the Kings of the Earth ſet themſelves, and the Rulers took Counſel together againſt this *Chriſtum Domini*, this anointed of the Lord, the High-Prieſt and Prieſts and People, all conſpired together againſt him, and they never left, till they had brought him to the Croſs: I ſhall forbear to mention his particular

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Sufferings, becauſe I intend Brevity: But in General, he was perſecuted from the Cradle to the Grave, and though he knew no Sin, yet he knew more Sorrow and Sufferings, then all the Saints that ever were upon the Earth put together: And he hath told us, we muſt look to be troubled as he was. So now this is clear, that the Children of God in this World are like Travellers in a ſtrange Land, where they muſt look to be dealt with as Strangers, and to ſuffer many Injuries and Hardſhips: But Chriſtian, let not this diſcourage thee, for though thou meet with much toil and trouble in the way, yet thou wilt meet with none at the end of it, but with Everlaſting Reſt, Joy and Glory.

Iſa. 53. 3. *Mat.* 10. 24.

CHAP. XII.

He that Travels about Buſineſs, which highly concerns him, reſolves to go through all Difficulties and Diſcouragements.

A Chriſtians Journey is of vaſt and infinite Concernment to him:

s about buſineſs of abſolute Neceſſity, hat muſt be done or he is undone: It oncerns no leſs than the Eternal Happi- neſs or Miſery of his immortal Soul: He s Travelling for Heaven, for a Crown, or a Kingdom: He is flying from Hell, rom the Wrath to Come, from Ever- aſting Burnings, and therefore it con- erns him to Arm himſelf with invin- ible Courage, to go through thick and hin, to overcome all Oppoſitions and Diſcouragements, which he ſhall meet with in the Way; and ſo the Lords Worthies of old have done, *approving* 2 *Cor.* 6. *hemſelves as Servants of God, in much Pa-* 4, 5. *ience, in Afflictions, in Neceſſities, in Di- reſſes, in Stripes, in Impriſonments, in Tumults, in Labours, in Watchings, in Faſtings. A ſlothful Man ſaith, There is* *Prov.* 26. *a Lyon in the way*; *Daniel* will not fear 13. o go on, though there be a Den of Ly- ns in his Way; this ſhall not fright im, to forbear Praying to his God, hough but for a few Days, then to make ne Prayer leſs then aforetime. So the *Dan.* 3. Three Children of God, would rather o into the fiery Furnace, then go out f their Way: *Joſhua* and *Caleb* were ot diſcouraged with Walled Cities, nd the Mighty Giants, but they were

Numb. 13. for Marching into *Canaan*; and they only entred *Canaan*, when all the rest were ſhut out for their Unbelief. When *Paul* was told by a Prophet, that he *Acts* 21. ſhould be bound at *Jeruſalem*, and was earneſtly diſſwaded from going thither; this could not put him out of his Way, but he anſwers with a brave Chriſtian Reſolution. *I am ready not only to be bound, but to die at* Jeruſalem *for the Name of the Lord Jeſus.* O that there were ſtill ſuch a Spirit among Chriſtians! But alas, there are too many of the Mind of that King of *France*, who would venture no further into the Sea in the Cauſe of Religion, then he might recover the Shore, if a Storm ſhould arise! Truly, *the Children of this World* *Luke* 16.8. *are wiſer in their Generation, then the Children of Light.* I have ſometimes (not without wonder) taken notice of the great Labour and Induſtry of ſome of my Neighbours, who do conſtantly once a Week many of them (and ſome twice) all the Year round, Summer and Winter, riſe in the midſt of the Night, and ride to a Market near twenty Miles diſtant from them; and neither Darkneſs, nor Wind, nor Weather, Storms, Rain, Froſt or Snow, can hinder

or deter them from their Journey; and all this Pains they take for a poor Livelihood in the World. O Christian! How may this shame thee and me, that we should take less Pains for Heaven, than these do for Earth; that we should not be more industrious for an Eternal Life, than they are for a Temporal? Truly those that profess themselves Christians, do the Work of the Lord too negligently, and mind the things of this World too carefully and sollicitously: That Elegant saying is too true.

παρέργον ἔργον ὡς ποιώμεθα τὸ δ' ἔργον ὡς παρέργον ἐκπονώμεθα.

By Matters as our Work we Ply,
Our Work as Matters by the by.

If there be a Place of Preferment void at Court, what Riding and Posting will there be for it, let the Ways and Weather be what they will; and when there are Heavenly Mansions, when there is a never fading Crown of Glory, when there is a Kingdom that cannot be shaken to be had in Heaven, shall we sit still, or walk on heavily, or be deterred with the difficulty or unpleasantness of the Way; especially, when it is our own mistake only, that makes the way of God seem unpleasant and uneasie, for

he hath told us, *That his ways are ways of Pleasantness, and all his Paths Peace*; and our Saviour tells us, *That his Yoke is easie, and his Burthen light*: If we were Christians indeed, and did live by Faith, and not by Sense, that one Word *Eternity* would have a greater Influence upon us to make us mend our Pace to Heaven. A *Painter* being asked, why he was accurate and exact, and took so much pains, and spent so much time in drawing his Picture; answered, *Pingo Æternitati*, I Paint for Eternity: Truly Christian, thou maist with much more Truth say, *Vivo Æternitati*, I Live for Eternity; and therefore thou shouldst take all possible Care to walk accurately and exactly, and should stick at no Pains or Sufferings, so thou maist finish thy Course with Joy, did we seriously consider, that our Everlasting Condition depends upon the course we take here in this World, that if we walk in the Way of Holiness and Righteousness, we shall be Everlastingly Happy; but if we walk after the fashion of this World, and after the Lusts of our own Flesh, we shall be Everlasting Miserable; Methinks this should make us to overcome all Opposition and Difficu

ty, that ſo we might ſit down with Chriſt on his Throne, even as Chriſt alſo overcame, and is ſet down with his Father on his Throne.

Had we a real and lively belief of the Inviſible Things of the other World (of the Glory of Heaven, and of the Torments of Hell) it would cauſe us to ſlight all the Oppoſition and Diſcouragements we meet with in the World; *And to run with Patience the Race that is ſet before us: Looking unto Jeſus the Author and Finiſher of our Faith, who for the Joy that was ſet before him, endured the Croſs, deſpiſing the ſhame, and is ſet down at the Right Hand of the Throne of God.* I do not wonder, that *Paul*, who was wrapt up into the Third Heavens, did labour more abundantly then all the reſt of the Apoſtles: For a ſight of Heaven would make any Man think no Labour or Pains too great to obtain it: For certainly, what Pains ſoever we take, whatſoever Sufferings we undergo, Heaven will pay for all.

CHAP. XIII.

He that makes haſte in his Journey by Galloping or Running, will cauſe all the Dogs in the Countrey to follow him with Barking.

AND is it not ſo with thoſe that are Journying towards Heaven? If any be more zealous in their Profeſſion, more conſcientious in their Practice than others: If they will not only abſtain from Evil themſelves, but alſo perſwade and exhort others ſo to do; if they will be talking of Holineſs wherever they come, and reproving of Sin in whomſoever they find it: How will the Prophane Rabble open their black Mouths againſt ſuch? How will they bark at them, *Tanquam Canis ad Lunam*, like the Dog at the Moon; and why do Dogs bark at the Moon? It is not, becauſe they ſee her Spots, but her bright ſhining. So do the Prophane ones of the World Reproach and Revile the Servants of God, not becauſe they ſee their Spots and Blemiſhes

(which

(which themſelves ſee and bewail) but the true Cauſe is, becauſe their bright ſhining Converſation upbraids and reproves their Deeds of Darkneſs: If a Man be a cold, or a lukewarm Profeſſor, and can be content to let others ſin in quiet (though he will not joyn with them) and will, as they ſay, keep his Religion to himſelf, he may perhaps find fair Quarter in the World, and have the good Word of all his Neighbours. But if a Man will reprove their ungodly Deeds, and cannot hold his Peace when he hears his God diſhonoured and Blaſphemed; if when he ſees Men take the ready way to damn their own Souls, he cannot but give them warning of it, and will not ſuffer him to go quietly to Hell; ſuch a Man ſhall raiſe the cry of the whole Country againſt him, he ſhall become the Drunkards Song, and the Table Talk of all Prophane Feaſts and Meetings; He, and ſuch as he is, ſhall be accounted Madmen, Fools, Singular, Cenſorious, Erroneous, Enemies to Governours, and what not: Nay, becauſe wicked Men can find nothing in their Holy Converſation whereof juſtly to accuſe them, therefore they will moſt impudently and

impiouſly invade the Prerogative of th
great God, and will undertake to judg
their Hearts, and to ſay they are all Hy
pocrites: But if any one, who hat
been eminent for Profeſſion, do fall in
to any ſcandalous Sin: How will th
whole Kennel open their Mouths in a fu
Cry, not only againſt their Perſon, bu
alſo againſt the whole Party: This
one of your Holy Brethren, this is on
of your great Profeſſors, that would re
prove another if he did but Swear a
Oath, or if he did but Drink a mer
Cup or two with his Friends, and no
he hath done a great deal worſe himſel
you may ſee what they all are, for the
are all alike; though ſome can carry
more cloſely, and ſmoothly then other
What Reaſon, Ingenuity or Honeſ
is there in ſuch arguing? *Judas* was
Devil; what therefore muſt all Chriſ
Diſciples be Devils? Surely none b
the Devils Schollars would make ſuc
an Argument, beſides by what fal
Rule do they judge the Perſon offen
ing? For they judge him by one ſing
Act of his Life (which if he belong
God, he will be deeply humbled fo
and obtain the Pardon of) when in th
mean time they condemn thoſe as ce

ſorio

ſorious and uncharitable, who judge their preſent State by a right Rule; namely, by the conſtant courſe and tenour of their whole Converſation. While there be ſo many mocking *Iſhmaels*, ſo many Railing *Shimei*'s and Ranting *Rabſhekahs* in the World, the Children of God muſt look for Railing and Reviling. But Chriſtian, deſpiſe them all, and imitate the Traveller, who regards not the Barking of every Cur, but keeps on his Way till he comes to his Journeys end; or rather imitate the generous Horſe, which when the Dogs follow him with Balling, is ſo far from ſlackning his Pace, that he mends it and Gallops on the faſter; ſo let the Calumnies and Slanders of evil Men, cauſe thee to be more careful and wary, that thou go not out of thy Way, and the more reſolutely to hold on thy Way, till thou come to Heaven, where thou ſhalt have Admiſſion, but Dogs ſhall be ſhut out, *Rev.* 22. 15.

CHAP.

CHAP. XIV.

He that Undertakes a long Journey, and through difficult Passages, had need to be a strong Man, and well provided for his Journey.

IN the Application of this, I shall endeavour to shew.

1. That the Christians Journey to Heaven, is a long Journey.

2. That he will meet with many Difficulties in his Passage.

3. That therefore he had need to strengthen and prepare himself for it.

First, A Christians Journey is a long Journey: It is not a Days Journey, or a Week, or a Months, or a Years Journey, but it is a Life's Journey: His Journey and his Life should begin, and end together. *We should seek the Kingdom of God, and his Righteousness in the first Place*; nay, we should seek this First and Last, and all our Life; all our Days on Earth should be spent in fitting us for Heaven, and making us meet to be Partakers of the Inheritance of the Saints in Light.

We

We read that the Angel said to the Prophet *Elijah*, *Arise and eat, for thy Journey is great*; and the Angel said to him the second Time, *Arise and eat, for thy Journey is too great for thee: And he arose, and did eat and drink, and went in the Strength of that Meat forty Days and forty Nights unto Horeb the Mount of God.* So I say unto thee Christian, arise and strengthen thy self with Spiritual Food, for thy Spiritual Journey is great; yea, I say unto thee again, arise and eat, not of the Bread which Perisheth, but of that which endureth unto Everlasting Life; for thy Journey is too great for thee, unless thou be assisted with Strength from above. Therefore arise and feed by Faith on the Lord Jesus, who is the Bread of Life; strengthen thy self in the Word of God, and the sweet Promises of the Gospel, and in the strength of this Meal, thou shalt be able to go all the Days and Nights of thy Life, till thou come to Heaven; so thou seest thy Journey is great. 1 *Kings* 19. 7.

Secondly, Thou wilt meet with many Difficulties and rough Passages in thy Way; why else doth the Word of God require striving, wrestling, labouring, working, circumspect walking, giving

all

all diligence, *&c.* Sure the Way to Heaven is not a ſmooth Way, though it be a clean Way: Thou doſt not know with what hideous and helliſh Temptations Satan may aſſault thee? Thou knoweſt not how impetuous and unruly thy Corruptions may grow? Thou knoweſt not with what outrage and cruelty the World may purſue thee? And therefore, thou hadſt need to ſtrengthen thy ſelf with Zeal and Courage, leaſt thy Heart fail thee in thy Journey, as the *Iſraelites* did at the Report which the Spies brought them. What if thy Faith ſhould be tried as *Abraham's* was? What if thy Patience ſhould be tried as *Jobs* was? What if thy Love to Chriſt ſhould be tried by this, *viz.*? Whether thou wilt leave *Houſe, Brethren, Siſters, Father, Mother, Wife, Children, Lands, and all thou haſt for his ſake and the Goſpels?* What if the fiery Tryal ſhould come upon thee? Or thou muſt *reſiſt unto Blood, ſtriving againſt Sin?* Would not theſe things try what mettle thou art made of? And would they not require Strength and Reſolution to undergo them? And theſe Chriſtian, thou maiſt meet with in thy way to Heaven, if thou come there. And therefore,

Mat. 19. 29. Luke 14. 33. Heb. 12. 4.

Third-

Thirdly, Since we have a great Journey to go, and since we may (nay we must) expect to meet with so many and so great Difficulties in our Way; had we not need to be Men of Courage and Strength, *to be strong in the Lord, and in the Power of his might*; that so *we may not be weary of well doing*, but may persevere in the Way of Holiness, and hold out to the end, that we may be saved: Had we not need *lay aside every weight, and every Sin which do so easily beset us, and run with Patience the Race that is set before us: Looking unto Jesus, the Author and Finisher of our Faith, who for the Joy that was set before him, endured the Cross, and despised the shame, and now is set down at the Right Hand of the Throne of God.* Therefore Christian, the work we have to do, if we will keep on in Heavens way, and to finish our course with Joy, is to follow the Apostles Exhortation, *To grow in Grace*, and that is to be done two ways, *Addendo & Augendo. First*, By adding one Grace to another, *Giving Diligence, to add to your Faith Vertue, and to Vertue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness Brotherly-kindness, and to Brotherly-*

Heb. 6. 10. Gal. 6. 9. Heb. 12. 2, 3. 2 Pet. 3. 18. 2 Pet. 1. 5.

therly-kindneſs Charity. *Secondly*, By encreaſing every Grace we have, *we beſeech you Brethren, that you encreaſe more and more.* Let us get all the Grace we can, we may have need to uſe it all before we die: The Times may be ſuch, that weak Grace will not ſerve the turn, weak Grace will not be able to encounter ſtrong Temptations. It is ill truſting to a weak and tattered Ship, when the Seas are raging, and the Storms boyſterous. Weak Grace is next to no Grace, when Chriſt came to his Diſciples in a great Storm, *He ſaith to them, Why are ye fearful, O ye of little Faith*; where the ſame Story is related, Chriſt ſaith to his Diſciples, *Why are ye ſo fearful*, How is it that you have no Faith? Little Faith is next to no Faith. Let us labour therefore to be ſtrong Chriſtians: Let us labour to attain that meaſure of Faith, which *Abraham* had, that Patience which *Job* had, that Meekneſs which *Moſes* had, that Chaſtity which *Joſeph* had, and that Courage and Zeal which *Paul* had: Let us labour after ſuch Faith as may remove Mountains (all the Mountains of Danger and Difficulty, which may occur to us in our Way) Faith whereby *we may quench all the fiery Darts of*

1 *Theſ.* 4. 10.

Mat. 8. 26.

Mark 4. 4.

Eph. 6. 16.

of the Devil, whereby we may overcome the World, and our ſtrongeſt Luſts and Corruptions: Let us labour to ſtrengthen Patience too, let Patience have its perfect Work. The *Greek* Word ὑπομονή, will teach us what the perfect work of Patience is; namely, to abide under any Affliction, as long as God will have it to lye upon us; if we can ſtrengthen theſe, and all other Graces, and become ſtrong Men in Chriſt, then we ſhall be able to overcome all the Difficulties of our Journey, and to get ſafe to Heaven. *Fam. 1. 4.*

CHAP. XV.

It is very miſchievous when Fellow-Travellers fall out and quarrel by the Way, it makes their Journey very uncomfortable.

O That thoſe that are Fellow-Travellers in the Way to Heaven, did walk together in that ſweet Union, and mutual Agreement, that I might be to ſeek for an Application of this Particular: But alas, it is to be lamented with Tears of Blood (if poſſible) that this is

is too applicable to them, though it be ſtrange as well as ſad that it ſhould be ſo. It is no wonder to ſee Lions, Tygers, and Bears to rent and tear one another, becauſe we know they are of a Savage Nature. It is no wonder to ſee ravenous Wolves to worry poor Sheep, becauſe that likewiſe is natural; but would it not be ſtrange to ſee the poor Sheep, which are harmleſs and innocent Creatures, to bite and worry one another: Even ſo we need not wonder to ſee the Seed of the Serpent, to have ſuch bitter Enmity againſt the Seed of the Woman; to ſee thoſe *that are born after the Fleſh, to perſecute thoſe that are born after the Spirit*; to ſee the Children of the Devil, to hate the Children of God: To ſee thoſe who are running to Hell, quarrel with thoſe that are going to Heaven: This is no new, this is no ſtrange thing; but to ſee thoſe who are walking in the ſame way, namely, of Holineſs; that are going to the ſame place, namely, to Heaven; who are Servants of the ſame Maſter, *viz.* the Lord Jeſus; who are Children of the ſame Father, *viz.* the Bleſſed God; who are of one Family, that is, the Family of the Faithful; who are Members of one Body,

Gen. 3. 15.

Gal. 4. 29.

Body, that is, the Body of Chriſt; to ſee theſe ſtrive and contend, to ſee theſe full of Bitterneſs of Spirit one againſt another, of Envy, Emulations, Diviſions, Hatred; this is ſtrange, this is ſad, ——*Quis Talia fando*
——*Temperet à Lachrimis.*
Can he that ſpeaks, or he that hears
Such things as theſe, refrain from Tears?

It is reported by Hiſtorians, that the *Panther* hath ſuch a hatred and enmity againſt Man, that if he ſee but the Picture of a Man, he will be inraged, and moſt fiercely and furiouſly fly at it, and tear it in Pieces: This is a lively Emblem of wicked Men, who have ſuch a perfect Hatred of Holineſs, which is the Image of God, that they are Inraged againſt all that bear that Image, and would not ſuffer one of them to live in the World, if they could have their Will. But methinks the Children of God, who are after God created in Righteouſneſs, and true Holineſs (or Holineſs of Truth, as in the Original) ſhould love this Image of God wherever they find it, and ſhould ſay as one of the Ancients did, I cannot but love that Perſon in whom I ſee *aliquid Chriſti*, any thing of Chriſt, but as it is ſaid

of carnal Brethren —— *Rara est concordia fratrum.* 'Tis rare to see Brethren agree; so it may be said (though it be very sad it should) of spiritual Brethren. We will now briefly examine the ground of this, whence it should proceed, and propose some Considerations for the Cure and Remedy of it. For the Grounds of it.

First, In general, Questionless, that Corruption which is in our Nature, is the cause of this, as well as of all other Sins; *From whence comes Wars and fightings among you? come they not hence, even of your Lusts that War in your Members?* Though Corruption in the Regenerate be in some Measure subdued; yet *aliquid hærebit*, there are remainders of it in the best, and we cannot be rid of this Body of Death, till the Death of our Body; and therefore, where there is difference in Opinions, there will be Divisions in Affection; but more particularly, there be these things which are the Ground and Cause of this Evil.

Jam. 4. 1.

Prov. 28. 25. *Chap.* 13. 10.

First, Pride and Self-conceit. *He that is of a proud Heart, stirreth up Strife. Only by Pride cometh Contention.* If every one of us could hearken to that Counsel of the Apostle, which is so elegant

ly expreſſed (which is thus rendred in our Tranſlation) *Not to think of himſelf more highly then he ought to think, but to think ſoberly:* This would be one great means to cure and compoſe our Differences; for if every one had better Thoughts of all, and low Thoughts of himſelf, he would not ſo magiſterially impoſe his Conceptions upon others, and quarrel with every one that will not come up to his Model. If every one did as the Apoſtle exhorts, *Eſteem others better than himſelf, nothing would be done through ſtrife and vain-glory.* Rom. 12. 3. Phil. 2. 3.

Secondly, Another cauſe is *Paſſion.* *A froward Man ſoweth Strife:* Men of hot and fiery Spirits are apt to breed Contention and Quarrel in the Church, as well as in the State; whereas he that is of a meek and quiet Spirit, will be ſo far from kindling the Fire of Contention and Diviſions, that he will labour to quench the Flame that others have kindled. I am perſwaded, if *Luther* had been of *Calvin's* Spirit, Reformation of Religion had been carried on to a greater heighth, and that we had not had ſo great Rents and Diviſions in the Church as now we have. Prov. 16. 28.

Thirdly, Another cauſe of this Evil,

is that which the Apostle blames in the *Corinthians*, which caused Divisions among them, and that is the crying up of one Teacher, to the disparagement and contempt of all others. *I am of*
1 Cor. 1. *Paul, I am of Apollos, I am of Cephas*; these were excellent Preachers, and as the Apostle saith, in the end of the third Chapter, they were all theirs; and therefore they ought to have improved their several Gifts, for their spiritual Benefit and Advantage; and to have had them all in singular Love, for their Works sake, and not by preferring of one, to forsake all the rest: You may observe, that they who admire and are addicted to one Teacher, or one Party with undervaluing and slighting all others, are seldom the most profiting or the most profitable, but never the most peaceful Christians.

Fourthly, I might add another ground of this Evil, and that is the Itch of Disputing, or that which the Apostle calls,
1 Tim. 1. 6. *Vain Jangling*; of which, as one saith well, *Disputandi pruritus Ecclesiæ Scabies.* The Itch of Disputing is the Churches Scab; and I dare add, that it is the bane of Holy Conference, and the Spawn of Dissension. The Apostle saith expresly, that

that from this *doting about Queſtions and ſtrife of Words, cometh Envy, Strife, Railing, Evil-ſurmiſings:* But I ſhall ſay no more of this, becauſe I conceive thoſe hot and eager Diſputes, which tend to Diviſions, ariſe either from Pride or Paſſion, which I have ſpoken of before; but modeſt, ſober, and humble debating of Things neither ingender Strife, nor break the Peace. And now having diſcovered the Grounds and Cauſes of this Diſtemper, what a Happineſs would it be if we could preſcribe a Remedy? In order to this, I ſhall adventure to give Chriſtians one Direction, and ſome few Conſiderations, which may by the Bleſſing of God be helpful to this purpoſe. The *Direction* is this, *That Chriſtians would carefully ſhun and avoid thoſe things before ſpoken of, which are the chief Cauſes of Quarrels and Diviſions among the People of God*; for *ſublata cauſa tollitur effectus:* Take away the Cauſe, and you take away the Effect. Take heed therefore of Pride, and of an over-weaning Opinion of thine Abilities: Take heed of a Paſſionate, and of a froward Spirit: Take heed of having Mens Perſons in Admiration, or of Idolizing a Party: Take heed that 1 Tim. 6. 4.

thou delight not in wrangling and disputing; if these things were carefully avoided, there would be more Peace and sweet Agreement between true Christians. But further, to promote the cure of this Distemper, I shall desire Christians in the fear of God, seriously lay to Heart these following Considerations.

First, Consider, how highly it is displeasing to the Blessed God.

First, To God the Father: It is displeasing to an earthly Father to see his Children always brabbling and fighting each with other; and it must needs be more displeasing to our Heavenly Father, who is the Father of Mercies, to see his Children unmerciful (who is the 2 *Cor.* 13. *God of Love and Peace*) to see his Children hating and quarrelling one with another.

Secondly, It must needs be displeasing to the Lord Jesus Christ, to see those for whom he hath shed his Precious Blood, to be ready to shed one anothers Blood; to see the Members of his Body to rend and tear one another.

Eph. 4. 30. *Thirdly*, It must needs *grieve the Holy Spirit of God*, to see those whom he hath sanctified, those whom he hath seal-

ſealed for Heaven, to be ſo like graceleſs Perſons, to fall out and quarrel by the Way.

Secondly, Conſider, it is a great diſhonour to our Holy Profeſſion: How did it Credit Religion, and adorn the Goſpel, *When the Multitude of them that believed were of one Heart, and of one Soul?* And when the Heathen could ſay, *Ecce quomodo Chriſtiani mutuò ſe diligunt*! Behold! how the Chriſtians love one another. On the other ſide, what a diſhonour and reproach is it to Religion, when the Profeſſors of it are quarrelling and contending one with the other? What Sport doth this make for Prophane and Atheiſtical Men? And how doth it cauſe the Enemy to blaſpheme the Holy Ways of God? Acts 4. 32.

Thirdly, Conſider, How contrary this is to our Rule, and to our Pattern. A Chriſtian ſhould take Chriſt's Word for his Rule, and Chriſt's Example for his Pattern.

Now *Firſt*, How contrary is this quarrelling Frame of Spirit to our Rule? It is Chriſts new and great Command in the Goſpel, that his Diſciples *ſhould love one another*: And this is commanded over and over, I know not how often John 13. 34. *Chap.* 15. 12.

ten times in the New Teſtament: *Be kindly affectioned one to another, with Brotherly Love, in Honour, preferring one to another. Love the Brotherhood: Love one another with a pure Heart fervently: Let Brotherly Love continue: By Love ſerve one another: You are taught of God to Love one another.* And as our Rule injoyns us Love, ſo Peace and Quietneſs: *Have Peace one with another: Let us follow after thoſe things which make for Peace, and things wherewith one may Edifie one another.* The Apoſtle beſeecheth them, *that they ſtudy to be quiet.* The Apoſtle *Peter* tells them, *That the Ornament of a meek and quiet Spirit, is in the ſight of God of great Price.* So you ſee clearly, how contrary it is to the Rules of the Goſpel, that Chriſtians ſhould be of a froward, unquiet and contentious Spirit? The Apoſtle ſaith, *If it be poſſible, as much as in you lies, live peaceably with all Men.* And certainly, then much more ſhould we live peaceably with thoſe of the Houſehold of Faith.

Rom. 12. 10. 1 Pet. 2. 17. 1 Pet. 1. 22. Heb. 13. 1. Gal. 5. 13. 1 Theſ. 4. 9. Mark 9. 50. Rom. 14. 19. 1 Theſ. 4. 11. 1 Pet. 3. 4. Rom. 12. 18.

Secondly, How unlike doth a froward quarrelling Spirit, make Chriſtians to Chriſt. *Learn of me*, ſaith he, *for I am meek and lowly.* Chriſt was the greateſt Pattern of Love and Meekneſs that ever was

Mat. 11. 29.

was in the World, he was mild and pitiful to his Enemies, And ſhall we be harſh and ſevere to our Brethren? He loved his Sheep, ſo that he laid down his Life for them, and ſhall his Sheep (as if they were turned Dogs) bait and bite one another? Such a Member of ſuch a Head make Rents and Diviſions in his Body, which is the Church of God; ſhould thoſe who are the Subjects of the Prince of Peace, make Wars and Feuds among themſelves?

——— *Pudet hæc opprobria nobis*
Et dici potuiſſe, & non potuiſſe refelli.

What Shame is it, that ſuch diſgrace ſhould be imputed to us, and that it cannot be refuted?

Fourthly, Conſider the danger of this unnatural quarrel: *If ye bite and devour one another, take heed that ye be not conſumed of one another.* Are not the Diſſenſions of thoſe that profeſs Religion the ready way to betray both themſelves and the Cauſe of God into the Hands of thoſe who wait for their Deſtruction: How juſtly may God give us up into the Hands of thoſe that hate us, if we hate one another? Doth not a Father part his Gal. 5.15.

his fighting Children with a Rod?

Fifthly, Conſider, That Love to the Brethren, is one of the cleareſt Marks and Characters of a Regenerate Perſon in the whole Bible; and on the contrary, want of Love to the Brethren, is made an evident Sign of want of Love to God. *By this ſhall all Men know, that you are my Diſciples, if you Love one another. We know that we have paſſed from Death to Life, becauſe we love the Brethren.* And for the other ſee, *He that hates his Brother is in darkneſs. If a Man ſaith, I Love God and hate his Brother, he is a Liar, for he that loveth not his Brother whom he hath ſeen, how can he love God whom he hath not ſeen.* Methinks this ſhould be enough to fright the Children of God from Variance and Diſagreement; for what is there, that a Gracious Heart is more ſollicitous and careful about than this, to know whether he be in a ſtate of Grace or no?

Joh. 13. 35.

1 John 3. 14.

1 Joh. 2. 9.

1 John 4. 20.

Sixthly, Conſider, We have Enemies enough, and therefore we need not be Enemies among our ſelves; All the World hate us, and therefore we ſhould not hate one another. If a Company of Chriſtians ſhould live among the *Turks* or among *Cannibals*, would it not be their

their Wiſdom, and their Safety to unite and combine together; would they not dread private Diſſenſions and Differences among themſelves, leaſt it ſhould betray them to the common Enemy? Why ſo it is with all real Chriſtians: They live in the midſt of Enemies, nay of *Cannibals*, who would eat them up like Bread; and therefore it concerns them not to quarrel and fall out among themſelves, leaſt it fare with them as with the *Mouſe* and the *Frog* in the Fable. Methinks Chriſtians ſhould learn Wiſdom from their Enemies, *Fas eſt ab hoſte doceri.* How well do the wicked agree in their evil Practices, and in perſecuting the Righteous? *Herod* and *Pilate* were ſoon made Friends.

Sevis inter ſe convenit Urſis.

The Bears as Savage as they be,
Yet do among themſelves agree.

Now ſhall the Bears and Savage Beaſts agree with thoſe of their own Kind, and ſhall thoſe that are walking on in the Broad-way to Deſtruction agree together? and ſhall thoſe that are going in the way that leads to Heaven and

and Happineſs diſagree, and fall out by the Way? *Tell it not in Gath, publiſh it not in the Streets of Askalon, leaſt the Daughters of the Philiſtines rejoyce, leaſt the Daughters of the uncircumciſed Triumph.*

2 *Sam.* 1. 20.

Seventhly and Laſtly, Conſider What an irrational and abſurd thing it is, that leſſer Differences in Opinion which are between the Children of God (when they agree in neceſſary and fundamental Truths) ſhould breed an Alienation and Eſtrangement in Affection? Were it not Madneſs for me to quarrel with every one whoſe Shooe will not fit my Foot? We may as well expect that all mens Faces ſhould be ſo exactly alike, that no one ſhould be diſtinguiſhed from another, as that their Conceptions and Opinions ſhould be the ſame. Methinks when we know that we cannot be of one Mind, while we are in our Way, but that, that Happy State is reſerved for us, till we come to our Journeys end to Heaven. Methinks I ſay, this ſhould cauſe us to bear with thoſe that differ from us in leſſer Matters, and to forbear cenſuring of them, much more to abſtain from quarrelling and contending with them. Alas! we differ from our ſelves from what we were heretofore,

and

and therefore ſhall we quarrel with our ſelves? O now that theſe and ſuch like Conſiderations might make the Children of God to hearken to that ſweet Counſel of the Apoſtle! *Put on therefore as the Elect of God, Bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering, Forbearing one another, and forgiving one another. If any Man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye.* O let us who profeſs our ſelves to be Children of God, and to be travelling to one Heaven, think that we heard our Heavenly Father ſaying to us, as *Joſeph* ſaid to his Brethren! *See that you fall not out by the Way*; or as *Moſes* to the two ſtriving *Iſraelites*; *Sirs, You are Brethren, Why do ye wrong one another?* And let us ſay one to another, *As Abraham ſaid to Lot, Let there be no ſtrife, I pray thee, between me and thee, for we are Brethren. Let us labour to keep the Unity of the Spirit in the Bond of Peace.* And let all the Strife and Contention between us be, who ſhall be the moſt Holy, Humble, Heavenly-minded, Self-denying and Charitable Chriſtian; who ſhall ſerve God beſt, and love one another moſt; and then ſhall we walk on chearfully and comfortably, till we come

Col. 3. 12, 13, 14. *Gen.* 45. 24. *Acts* 7.26. *Gen.* 13. 8. *Eph.* 4. 3.

to

to Heaven where all our Differences shall be at an end. For there *Luther* and *Calvin* are agreed, there the Blessed God and all his Saints and Angels are of one Mind. Read the 133*d*. *Psalm* and hearken to those Pathetical Exhortations of the Apostle *Paul*. *Now I beseech you Brethren by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no Divisions among you, but that ye be perfectly joyned together in the same Mind, and in the same Judgment. If there be therefore any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels and Mercies. Let nothing be done through Strife, or Vain Glory, but in lowliness of Mind, let each esteem other better than themselves.*

1 *Cor.* 1. 10.

Phil. 2. 1, 2, 3.

CHAP. XVI.

A Traveller who carrieth Treasure with him, and suspects that he may meet with Thieves, will go well Armed.

THE Application of this Observation will consist of three Parts.

1. To

1. To ſhew that the Heavenly Traveller carries precious Treaſure with him.

2. That he will be ſet upon in his Way, by thoſe that will endeavour to Rob him of it.

3. That therefore he ſhould be well Arm'd.

Firſt, A Chriſtian in his Way to Heaven, carries the Richeſt Treaſure with him in all the World. 1. He carries his *God* with him, who is the *Summum Bonum*, the chief Good in Compariſon of whom all the World is not ſo much as the drop of the Bucket to the Ocean, or the ſmall Duſt of the Ballance to the Univerſe. So thought the Bleſſed Apoſtle *Paul*, *Who counted all things, but loſs and dung in Compariſon of Chriſt.* So thought the *Noble Marqueſs of* Vico, as appears by that Holy and Heavenly ſaying of his, *Curſed be he that thinks not one Hours Communion with God, is not better then all the Money in the World.* No! every Saint of God may ſay, what one of them once did, *Whether ever I go, I carry my God with me*, and is not this an Infinite and invaluable Treaſure? 2. He hath another precious Treaſure, *far more precious then Gold that periſheth*, and *Phil.* 3. 8. *Quocunque me confero Deum circumfero.* 1 *Pet.* 1. 7.

and that is *Grace*, to be rich in Grace is another manner of thing, then to be rich in Gold. *The Riches of this World are called uncertain Riches*, and we find them to be so; but Grace is called durable Riches, and it is so; for he that hath this Treasure on Earth, shall be sure to have Treasure in Heaven for ever more.

1 Tim. 6. 17.

Prov. 8. 18.

3. A Christian hath another precious Jewel to secure in his Journey, and that is his *Immortal Soul*, and this alone (even one Soul) is better then all the World, so our blessed Saviour tells us, who knew the worth of Souls, and paid a dear rate for them. *What is a Man profited, if he shall gain the whole World and lose his own Soul, and what shall a Man give in exchange for his Soul?* So thou seest Christian, that thou carriest a rich Treasure.

Mat. 16. 26.

Secondly, There be some that lie in wait for thee in thy way, and will endeavour to rob thee of all this rich Treasure, of thy God, of thy Grace, of thy Soul: I gave thee warning before, under the sixth Chapter, to take heed of three Arch-Seducers, and they were Satan, thine own Lusts, and the World. Now these are the Thieves that will way-lay thee, and there endeavour to lead

lead thee out of thy Way, as in order to the robbing thee of thy Rich Treasure; as High-way-men lead Travellers aside out of the Road into some bye Lane, or Wood, where they may Rifle them of their Goods. Satan is an Old and Arch Thief, the other are Setters that will betray thee into his Hands; as the Hostler and Chamberlain many Times betray the Traveller, whom they find to carry good store of Money, into the Hands of Thieves. Now thou canst not be too careful of the World, and thy Lusts, least they betray thee; nor too careful of Satan, least he rob and spoil thee; he is the most dangerous Thief in the World; he laies wait for thee from the very first step thou takest in thy Way, to the end of thy Journey; and he is a bloody Thief, he never Robs, but he murders; yea, and it is the worst Murder too, for he Murders the Soul. So now Christian, thou seest that thou art like the Traveller who is richly laden, and thou wilt surely be set upon in thy Way; and therefore,

In the Third Place, Thou must imitate the Travellers Wisdom, and go well Armed: I think there is none, who hath understanding of Spiritual Things but is

convinced, that he who is Travelling for Heaven, hath more need to be well armed, then he that is Travelling on Earth; in as much, as he hath far better Riches to ſecure, and is like to meet with more dangerous Enemies and Aſſailants. The Earthly Traveller is ſeldom or never robb'd upon the Highway of all he hath, becauſe he cannot carry his Lands and Livings, his Houſe, and Goods with him; and there, though he may loſe ſome or all his Money, yet he hath ſomething left him: But Chriſtian, thou maiſt ſay with *Bias, Omnia mea mecum porto.* If Satan rob thee of thy Soul, thou art undone: Thy all is gone, and thou maiſt lye in the dark Dungeon of Hell without a drop of Cold Water for ever. Tell me then, hadſt thou not need to look to thy ſelf, and go well armed againſt this Danger? I ſhall therefore inform thee, where thou maiſt have Armour of Proof; where there is a Magazine that will furniſh thee compleatly, *Cap-a-pe, a Capite ad calicem,* and is πανοπλία τȣ θεȣ̃, *The*
Eph. 6.14. *whole Armour of God, ſtand therefore having your Loins girt about with Truth, and having on the Breaſt-Plate of Rightcouſneſs; Taking the Shield of Faith, whereby*

you

you shall be able to quench all the fiery Darts of the Wicked; and take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God; and to all these, thou must add Prayer; *Praying always with all Prayer and Supplication in the Spirit:* Here is compleat Armour, which hath put Satan to flight many a Time. But it is observed, here is no one piece for the Back, to shew that a Christian must be armed with Courage, as well as with Weapons, and must never turn his Back: If thou dost not turn thy Back upon Satan, Satan will turn his Back upon thee; *Resist the Devil, and he will fly from thee.* Now if thou wouldst know how to Weild this Spiritual Armour, and how to use every Piece of it successfully. Read Mr. *William Gurnal* his *Christian in Compleat Armour*, or Doctor *Arrowsmith* his *Tactica Sacra.*

ver. 18.

Jam. 4. 7.

CHAP. XVII.

He that Travelleth with a ſtrong Guard needs not fear being robbed or hindered in his Journey.

EVery Child of God is ſo ſtrongly Guarded, that he needs not fear all the Powers of Earth or Hell; neither Hoſts of Men, nor Armies of Devils: And they whoſe Eyes are opened by Faith, to ſee this as the Prophets Servants was, to ſee *The Mountain full of Horſes of Fire, and Chariots of Fire round about his Maſter*, will ſay, *That they that be with us, are more then they that be with them.* *David* could ſee this, for what elſe could make him ſay, *I will not be afraid of ten thouſand of People, that have ſet themſelves againſt me round about. I will not fear, what Man can do unto me. Though I walk through the Valley of the ſhadow of Death, yet I will fear no Evil.* But I will ſhew thee, what Guard every Child of God hath to keep him ſafe till he come to Heaven.

2 Kings 6. 17.

Pſal. 3. 6.

Pſal. 118. 8.

Pſal. 23. 4.

Firſt, They have a *Guard of Angels*

He hath given his Angels charge over thee to keep thee in all thy Ways. If thou keep thy Way, the Angels ſhall keep thee; but if thou goeſt out of thy Way, thou canſt not lay claim to this Promiſe: See again, *Are they not all miniſtring Spirits, ſent forth to Miniſter for them, who ſhall be Heirs of Salvation. The Angel of the Lord encampeth round about them that fear him, and delivereth them. Behold, I ſend an Angel before thee, to keep thee in the Way, and to bring thee to the Place that I have prepared.* Now what a ſtrong Guard is this, If we conſider, *Firſt*, Their Power. *Secondly*, Their Number.

Pſal. 91. 11. *Heb.* 1.14. *Pſal.*34.7. *Exod.* 23. 20.

Firſt, Conſider their Power, they are ſaid, *to excel in Power*: They are called *mighty Angels*, and well they may; for we read, that one Angel went out and ſlew eighty five thouſand in the Camp of the *Aſſyrians* in one Night. And I doubt not, but one ſingle Angel, if the Lord ſhould give him Commiſſion, could eaſily ſmite all the World, and make them all Dead Men: So that you ſee, if we had but one Angel to Guard us, while we are Travelling through the Wilderneſs of this World to the Heavenly *Canaan*, we ſhould be ſtrongly guarded. But

Pſal. 103. 2 *Theſ.*1.7. 2 *Kings* 19. 35.

Secondly, How ſtrong is this Guard, if you conſider the number of Angels; if there be ſo much ſtrength in one Angel, what is there in an Hoſt of Angels? *Jacob* calls them Gods Hoſt, *Jacob went on his Way, and the Angels of God met him, and when Jacob ſaw them, he ſaid, This is Gods Hoſt*, and they make a numerous Hoſt; *I heard the Voice of many Angels. The Chariots of the Lord are twenty Thouſand, even Thouſands of Angels.* Our Saviour ſaith, he could have prayed to his Father and ſhould have given him more then twelve Legions of Angels: If this be not enough the Apoſtle tells us, that there be an *innumerable Company of Angels:* So now we ſee that every true Chriſtian hath a ſtrong *Life-Guard*, when all the Angels that excel in might, and exceed in number are charged by the Great Commander of Heaven and Earth to Miniſter to them: but they have a ſtronger Guard yet, for

Gen. 32. 1, 2.

Rev. 5. 11. Pſal. 68. 17.

Mat. 26. 23.

Heb. 12. 22.

Secondly, Not only the Angels of God, but alſo the *God of Angels* is their keeper. *Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep. The Lord is thy keeper, the Lord is thy ſhade upon thy right Hand. The Lord ſhall preſerve thee from*

Pſal. 121. 4, to 8.

all

all Evil. We read, that the Lords Portion is his People, and that he keeps them as the Apple of his Eye (and surely then they must be well kept) the Lord will Guard them before and behind, and round about, and then who can hurt them? he will be their Vant-Guard, *The Lord your God which goeth before you, he shall fight for you,* &c. *For ye shall not go out with haste, nor go by flight, for the Lord will go before them, and the God of Israel will be your Rereward. As the Mountains are round about Jerusalem, so the Lord is round about his People from henceforth, even for ever:* So it is clear, that the Lord will Guard his People. In the next Place, that he is a strong Guard, I cannot think any arrived at the heighth of Atheism and Impudence, as to deny it; for if he was Impotent, nay, if he were not Potent, he could not be God: But I am speaking to Christians, who will be satisfied with Scripture. *In the Lord Jehovah is Everlasting Strength: If I speak of Strength he is strong.* Our Saviour useth this as an Argument why his Sheep shall never perish, *My Father which gave them me is stronger than all, and none is able to pluck them out of my Fathers Hand.* I

Deut. 33. 26, 27. *Chap.* 30. 9. *Deut.* 1. 30. *Isa.* 52. 12. *Psal.* 125. 2 *Isa.* 26. 4. *Job* 9. 19. *Joh.* 10. 29.

could produce many more Scriptures, as *Pſalm* 24. 8. *Pſalm* 89. 8. but I need not multiply Texts to prove ſo plain a Truth; I ſhall only mention one more.

Iſa. 40.15. *Behold all the Nations of the Earth are as the drop of a Bucket, and are accounted as the ſmall Duſt of the Ballance.* But this doth not ſufficiently ſet forth the Power of the Omnipotent; therefore it is ſaid,

ver. 17. *All the Nations before him are as nothing*, but this doth not reach it neither, and therefore it follows, *they are counted to be leſs then nothing and Vanity.* So you ſee what his Word ſaith, but we may further conſider his Infinite Power by his Works.

Gen. 1. He is the great God who made Heaven and Earth out of nothing, who ſhaketh the Earth out of her Place; *And the*

Judg. 5.5. *Mountains melt before him: Who hath ga-*

Prov. 30. 4. *thered the Wind in his Fiſt? Who hath meaſured the Waters in the hollow of his Hand,*

Iſa. 40.12. *and meted out the Heavens with a Span, and comprehended the Duſt of the Earth in a Meaſure, and weighed the Mountains in Scales, and the Hills in a Ballance.* The

Pſal. 114. 8. Sea retreats at his Command, *and the Rock becomes a ſtanding Water, and the Flint a Fountain.*

Job 26.11 *The Pillars of Heaven trembie, and are aſtoniſhed at his Reproof*; and Hell is naked before him. *Lo, theſe*

are

are the Parts of his Ways, but how little a Portion is heard of him? But the Thunder of his Power, who can understand? Consider further, what Acts of his Power God hath put forth from Time to Time for the Safety and Preservation of his People; He hath restrained the Fire from Burning, and the Water from Drowning, and the Hungry Lions from Devouring them: He hath put a Hook into the Nostrils of the most inraged Enemies, hath reproved Kings for their sake; yea, for their sake, *He smote great Kings, and slew famous Kings.* And lastly, He hath reserved their greatest Enemies the Devils *in Chains to the Judgment of the Great Day.* Behold! what safety have all the Saints, who have this God to be their *Lord Protector?* He can raise all the *Posse* of Heaven and Earth, for the safe Conduct of those who are Travelling to his Kingdom; but if he Arm the least and most contemptible Creatures, they shall be strong enough to secure them, and destroy their Adversaries. By this Time, I hope thou art satisfied, that the Children of God are well Guarded in their Journey towards Heaven, and therefore it will follow clearly, that they need not fear being

Dan. 3. *Ezek.* 14. 21. *Dan.* 6. 22. *Psal.* 136. 17, 18. *Jude* 6.

ing

ing hindred in their Way, nor robbed of their Treaſure: What God ſaith to *Abraham*, he ſaith to all who are Children of *Abraham*, *Fear not, I am thy Shield.* Sure he muſt needs be ſafe, who is *ſub Omnipotentis clypeo*, under the Buckler of the Almighty. Well then Chriſtian, go on thy Way with Courage and Chearfulneſs: What is it that thou Feareſt? Is it Satan? Why, the Lord ſhall trample him under thy Feet ſhortly, *for the Gates of Hell ſhall not prevail againſt any of his:* Doſt thou fear Men, the Lord is on thy ſide, what can Fleſh do unto thee? Thy Protector can look all thy Enemies into Confuſion, as he did Proud *Pharaoh* and all his Hoſt, or conſume them with the Breath of his Noſtrils: Do thou keep on in Heavens way, and all the Power of Earth and Hell ſhall never be able to keep thee out of Heaven, For the Lord ſhall preſerve thee, *by his Power through Faith unto Salvation.*

Mat. 16. 18.

Exo. 14. 24.

1 *Pet.* 1.5.

CHAP.

CHAP. XVIII.

Though the Traveller find good Entertainment at his Inn, yet he takes not up his abode there, but is Reſtleſs, till he come to his own Home.

A Wiſe Chriſtian looks upon this World as his Inn, and takes it but *in tranſitu* in his Way to a better World. He doth not ſay, *It is good to be here*, Let us build Tabernacles, but he uſeth the World as if he uſed it not: If God giveth him Riches, a plentiful Eſtate, a convenient Habitation, kind Relations, he bleſſeth God and ſaith, *This is a good Inn:* But this is not my Home, this is not my Heaven. I deſire to be thankful that I find ſo good Entertainment in my Way, but I look for better at my Journeys End. I have cauſe to bleſs God, that I meet with ſo fair Quarter here where I am a Stranger; but I expect far better when I come to my Home, and to my Fathers Houſe, and therefore I long to be there. When a Traveller comes to his Inn, though Mat. 17. 4.

though he like his Chamber very well, yet he doth not ſend for rich Tapeſtry and Hangings, and other Ornaments to furniſh and adorn it; for he conſiders that he is to lodge there but one Night, and then muſt reſign it to another. So a Saint of God, who is a Citizen of Heaven, though he may enjoy comfortable Accommodations here on Earth; yet he looks upon them all as ſuch as he muſt ſhortly part with and leave to others, and therefore endeavours that his Heart may ſit looſe from them. If he hath a goodly Houſe on Earth, he knows he muſt ſhortly be turned out of it; and therefore he looks out for a Houſe, *not made with Hands, Eternal in the Heavens*, and for a Manſion which Chriſt is gone to prepare for him; and though he hath a very fair earthly Inheritance, yet he knows he is but a Tenant at will, and therefore he looks for a Heavenly, *For an Inheritance incorruptible, undefiled, that fadeth not away, reſerved in Heaven for him.* If he be as Rich as *Solomon* was, yet he knows that theſe are uncertain Riches, and will ſoon take Wings and be gone; and therefore he looks after durable Riches, and Treaſures in Heaven, *which no Ruſt can corrupt no Thieves rob*

2 *Cor.* 5. *John* 14. 12.

1 *Pet.* 1.4.

1 *Tim.* 6. 17.

rob them of: Though he hath Dear Friends and Relations on Earth, yet he knows he hath better Friends and Relations in Heaven; and upon theſe Conſiderations, he uſeth the World but as a thorough-Fare, *and ſeeks for a better Country even a Heavenly.* But how is it with the greater Part of Men? Do they uſe the World as if they uſed it not? Do they uſe it as a Traveller doth his Inn? Surely no, but they uſe it as a ſottiſh Drunkard doth the Ale-houſe, where you may find them Day and Night, where they ſpend all their Time and all their Subſtance too. Alas! moſt Men make the World their Home, their Portion, their Heaven, their God. This World hath all their Hearts, all their Thoughts, all their Care, all their Time, all their Affections. In the mean Time, God, Heaven, and their immortal Souls are wholly neglected, *God is not in all their Thoughts*; the Children of God make them Friends of the unrighteous Mammon, but the Children of this World make Mammon their God. When the Rich Fools Wealth and Corn came flowing in upon him, he takes up his Reſt in them: *Soul*, ſaith he, *Take thine Eaſe, thou haſt Goods laid up for many*

Mat. 6. 20.

Heb. 11. 16.

Luke 12.

many Years. But when God had established good *Jehoshaphat* in the Kingdom, and blessed him with Riches and Honour in abundance, his Heart was not lifted up with these things, but his Heart was lifted up in the Ways of the Lord. A real Christian should use all the Comforts and Enjoyments of this World, as they may be helps and not hinderances to him in his Way to a better World. He saith with *Luther*, *Nolo sic satiari*, I will not be so satisfied, I will not be put off with these things; and with *Austin*, *Domine nolo omnia quæ dedisti, nisi das teipsum qui dedisti omnia.* Lord, I will not be content with all that thou hast given me, unless thou giveſt me thy self, who hast given me all. His Soul is unsatisfied with all his earthly Enjoyments, and he is restless till he comes to Heaven which he counts his Home, to the immediate and Everlasting Enjoyment of God in Glory.

2 *Chron.* 18. 1. 2 *Chron.* 17. 6.

CHAP.

CHAP. XIX.

Many a Traveller hath been ready to faint in his Way, and to fear that he ſhould never reach his Journeys end, who yet hath attained it with Safety.

THis Chapter is very applicable to a Chriſtian in his Journey to Heaven in both the Parts of it.

Firſt, Is not he ſubject to fainting fits while he is in his Earthly Pilgrimage? Is he not full of Doubts and Fears, that he ſhall never hold out to the End? Doth he not ſometimes fear leaſt his *evil Heart of unbelief*, will cauſe him *to depart from the Living God*, leaſt a Promiſe being made of entring into Reſt, he ſhould come ſhort of it? Sometimes his Luſts and Corruptions are ſo impetuous and violent, that he cries out, *Theſe Sons of Zerviah will be too hard for me*! ſometimes the Devil purſues him with ſuch hideous Temptations and Helliſh Injections, that he ſaith in his Heart; *I ſhall one Day periſh by the Hand of Satan.* Sometime he is under Spiritual Deſerti-

Heb. 3.12.

Heb. 4. 1.

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on, he ſits in Darkneſs and ſees no Light: He hath no Senſe nor feeling of the Love and Favour of God, and then his Heart fails him; and then he ſaith with *Jonah*, *I am caſt out of thy ſight*; and in this Condition he is ſo far from being Confident that he ſhall attain the end of his Journey, that he fears he was never yet in his right Way, he calls all in Queſtion, and thinks that his Repentance and turning from Sin proceeded only from legal Terrours, and from the Conviction of a natural Conſcience, and not from the Work of ſaving Grace: He bears falſe Witneſs againſt himſelf, and makes deſperate Concluſions, that he is a Hypocrite, a Caſt-a-way; one of the Fooliſh Virgins that ſhall be ſhut out of Heaven for ever: And this I think doth plainly prove the firſt Point, that a Chriſtian is apt to be ſurprized with fainting in his Way towards Heaven, and to fear that he ſhall never attain his Journeys End. Theſe things may ſeem Riddles and Paradoxes to the Mad World, and may be to them matter of Scorn and Deriſion, but thoſe who are acquainted with the Ways of God, and with the Method of his carrying on the Work of Grace upon the Hearts of his

Jonah 2.4.

Peo-

People do know that these are experimental Truths.

But *Secondly*, Though a Child of God be in this Condition, though he seem to despair that ever he shall hold out till he comes to Heaven, Yet he shall assuredly attain it with Safety and Comfort. *David* said in his Heart (and we may say in haste too) *I shall one Day perish by the Hands of Saul*, but we know he did not; nay, indeed he could not, for the faithful God had promised, that he should succeed *Saul* in the Kingdom. So many a precious Saint of God thinks in his Heart, that he shall sometime or other be foiled and turned out of the way by Satan, and by his own Corruptions, and so perish for ever, but he shall not for all that; nay he cannot, for though he seems to let go his hold of God, yet God will not let go his hold of him, for he hath said, *I will never, never, never leave thee, nor forsake thee.* *Heb.* 13. 5. *And the Election of God standeth sure, having this Seal, for the Lord knoweth who are his.* 2 *Tim.* 2. 19. And the Lord Christ saith, *Of all that thou hast given me, I have lost none.* *John* 17. 12. The Righteous *scarcely* be saved, yet they shall *surely* be saved; though with much difficulty, yet with all certainty: Tho' 1 *Pet.* 4. 18.

a Christians Condition be sometimes Dark and Cloudy; yet *the Sun of Righteousness shall arise upon them with healing under his Wings. Though his Flesh and his Heart fail, yet God will be the Strength of his Heart, and his Portion for ever*; though he seem to faint in the Way, yet the Almighty will renew his Strength, and will make him to hold out to the End and be Saved. That is a sweet Scripture, *Isa.* 40. 31. *They that wait upon the Lord shall renew their Strength, they shall mount up with Wings as Eagles, they shall run and not be weary, they shall walk and not faint*: How full of Spiritual and Heavenly Consolation is this one Word of God? Let us (Fellow-Travellers) carry this as a Soveraign Cordial with us in our Heavenly Journey, and it will revive our Drooping Spirits, when we are ready to faint, and will put Strength and Courage into us, to go on chearfully in our Way, till we come to Heaven.

Mal. 4. 2.

Psal. 73. 26.

CHAP.

CHAP. XX.

When a Traveller after a long and dangerous Journey returns Home in Safety, how will his Father embrace him? How will all his Relations welcome him? What mutual Joy and Rejoycing will there be?

O Christian, If my Tongue were the Tongue of the Learned, or as the Pen of a ready Writer, if I were as eloquent as *Apollos*, if I had been wrapt up into the Third *Heaven*, and into Paradise with *Paul*, Yet I were no way able to express that transcendent Joy and Happiness which thou and all thy Fellow-Creatures, who (taking the Spirit of God for your Guide) and his Word for your Rule) have walked in his Ways, and persevered therein to the End, shall Enjoy, when you have finished your Course, when you have *fought the good fight*, when your warfare is accomplished. *Paul* who had a light or glimpse of it, could not utter what he heard and saw, he saith, he heard *unspeakable Words*, and doubtless he saw *unspeakable Joies*, such as cannot be uttered; yet that thou maist be encouraged to keep on thy way against all Opposition and Discouragements, I shall endeavour (*pro mea tenuitate*) to give thee a little taste of what Entertainment thou wilt meet with at thy Journeys End, and how thou wilt be welcomed into Heaven.

First, *The Blessed God*, thy Heavenly Father will bid thee welcome into his Kingdom, as the Prodigals Father did him to his House, *Who ran to meet him and fell on his Neck and kissed him*, and expressed all the Tokens of his Joy and Rejoicing at his return. I know that Parable is a lively Representation of our Heavenly Fathers entertaining a Penitent Sinner at his first Conversion: But if he so welcome a Sinner into the Kingdom of his Grace, how will he welcome a Saint into his Kingdom of Glory? Our Saviour tells us, *It is your Fathers good Pleasure to give you the Kingdom*; and if he be well pleased to give us the Kingdom, surely he cannot but be well pleased to give us the Possession of the Kingdom. If he hath prepared a Kingdom for us from the Foundation of the World, he cannot but rejoice to see us inherit that Kingdom. And as thy Heavenly Father will be delighted to see thee so, How will thy Soul be ravished with the Beatifical Vision of thy God? If to see but his Back Parts here, and to see him but darkly in the Glass of Ordinances, be far the sweetest Enjoyment, that ever thy Soul tasted on Earth? O think and admire, what it will be to see him *as he is*, and to be made like unto him in Heaven.

Luke 15. 20.

Luke 12. 32.

Mat. 25. 34.

1 Joh. 3. 2.

Secondly, How will *Christ thy Elder Brother* welcome thee with an *Euge bone Serve? Well done, good and faithful Servant, enter thou into the Joy of thy Lord. Come thou Blessed of my Father, inherit the Kingdom.* Thou hast suffered with me, and thou shalt reign now with me: Thou hast born my Cross, and thou shalt wear my Crown: How will Christ rejoice to see those that were the purchase of his own Blood, to be so advanced and to be where he is, when

Mat. 25. 21.

be

he shall thus see the Travel of his Soul, How will he be satisfied? And then Christian, what Joy and Rejoycing will it be to thy Soul to see thy Blessed Saviour (who was Crucified and Crowned with Thornes for thy sake) to be Crowned with Glory, and sitting with his Father on his Throne, and attended with Thousands of Glorious Angels and Glorified Saints?

Thirdly, How will the *Glorious Angels* meet thee with *Joy* and *Jubilation*. Certainly, if there be Joy in the Presence of the Angels of God over one Sinner that repents, there will be great Joy over every Saint that is glorified? How will they rejoice to see those whom they had charge to keep in all their Ways, to come safe to Heaven, and to be entred into their Society, and to increase their *Chorus*, and to joyn with them in their Hallelujahs.

Fourthly, With what Joy will the *Saints* meet and embrace? How will *Abraham* receive thee into his Bosom? How will all thy Fellow-Travellers and Fellow-Sufferers, all the Patriarchs, Prophets, Apostles, and Martyrs, and Saints of the Lord Jesus welcome thee to thine Eternal Rest? And how will it fill thy Soul with ravishing Joy to think that these shall be thy Companions for ever? If the Society of the Saints on Earth was so delightful, when they were so full of Corruption and Infirmities? What will it be in Heaven, where the Spirits of Just Men shall be made perfect, not having spot or wrinkle or any such thing, but they shall be Holy and without blemish?

Fifthly, The *Place* where thou shalt arrive at thy Journeys end, and where thou shalt take up thine *Everlasting abode*, must needs affect thee with admirable Delight. We have a Descrip-

tion

Rev. 21. tion of a City, *The Foundations of whose Walls were laid with all manner of precious Stones, the Twelve Gates, of Twelve intire Pearls, the Streets of the City Paved with pure Gold, as it were transparent Glass.* I am not ignorant that some Learned Men have interpreted this of a glorious Church upon Earth; but Mr. *Brightman*, who is of that Opinion, saith, *Complures interpretantur hæc omnia de Ecclesia, qualis est futura tandem in Cœlis.* That very many interpret this of the Church as it shall be in Heaven, We need not contend, contrary Interpreters are in the right: For if the Church on Earth shall be so glorious, questionless it shall be much more glorious in Heaven; and let the Interpretation of that City be what it will, certainly the Court and chief Place of Residence of the great King of Heaven and Earth, must needs be a Place of unspeakable Glory: And though that City be set out under the highest Representations that can be borrowed from natural Things, yet it comes as far short of the Glory of Heaven, as a Town of Mud-walls and Thatch comes short of such a City. How glorious must the inside of that Cabinet be, where the outside is Enamelled with so many bright and glittering Stars? And how glorious wilt thou be, when thou hast all these under thy Feet? And when the great Ones of the Earth shall go from their stately Palaces, even where they did surfeit with all Earthly Delights and Sensual Pleasures into a dark Hell, where they cannot have a drop of Cold Water: O what a miserable change will this be! And how will it fill them with horrour and despair? But when a poor Child of God shall go from this Valley of Tears, where he hath been afflicted, despised and persecuted,

into

into a glorious Heaven, where he shall enjoy Everlasting Rest and Blessedness. O what a happy Change will this be! And how must he needs be transported with Joy unspeakable and full of Glory? So now I have shewed thee (Christian) what Happiness thou (and all that walk in the Way of Holiness) shall enjoy when you are come to your Journeys End, namely, all those glorious Priviledges which the Apostle saith the Church shall enjoy under the Gospel. *You are come to the City of the Living God, to the Heavenly Jerusalem, and to an innumerable Company of Angels, to the general Assembly and Church of the first-born, which are Written in Heaven, and to God the Judge of all, and to the Spirits of Just Men made perfect, and to Jesus the Mediator of the New Covenant.* Now though this be enough to make thy Estate unspeakably Happy and Joyful; yet there be many other things which thou wilt meet with in Heaven, which will make it full measure, pressed down, and running over: As Heb. 12. 22, 23, 24.

First, How many Dangers and Difficulties a gracious God hath brought thee through. *Quod fuit durum puti meminisse dulce est*: It is pleasant to a Traveller when he hath overcome his Journey to relate what Dangers he hath met with in his Way.

Secondly, That thou hast overcome all thy Doubts and Fears, for when thou art in Possession and Enjoyment, how canst thou any more Doubt or Fear?

Thirdly, That thou art freed from all Satans Temptations, for though he got into the Earthly Paradise, yet he shall never come into the Heavenly; *For there shall in no wise come into it any thing that defileth.* Rev. 21. 27.

Fourthly,

Fourthly, Thou shalt be set free from all thy Lusts and Corruptions, for when thy Spirit shall be made perfect, not any Saint on Earth will be made partaker of the hundredth Part of that Inherent Grace, which the Soul of the meanest Saint shall be partaker of in Heaven.

Fifthly, Thou shalt be freed from the Persecutions of wicked and unreasonable Men, *for* Job 3. 17. *there the weary are at rest.*

Sixthly, All the Faculties of thy Soul shall be enlarged to the utmost Capacity, to know, love, enjoy, delight in and Praise thy Blessed God; 1 Cor. 13. 10, 12. *When that which is perfect is come, then that which is in Part shall be done away; for now we see through a Glass darkly, but then face to face: Now I know but in part, but then shall I know, as I also am known.*

Seventhly, That Sweet, Holy, Heavenly Work of Praising God, thou shalt be imployed in to Rev. 4. 8. to the end all Eternity; and shalt perform it without the Rev. 5. latter end. least lassitude or weariness, nay, with the greatest Delight and Complacency.

Eighthly, Thou shalt be cured of all thy Sicknesses and bodily Infirmities; there shall neither Rev. 15. 3, 4. be aking Head, or aking Heart; there shall be Chap. 19. nothing but Joy and Gladness, all Sorrow and Rev. 21. Sighing shall fly away.

Ninthly, Thy Vile Body shall be raised up at Phil. 3. 21. the last Day, *and be made like Christ glorious Body.*

Tenthly and *Lastly*, To conclude all, Thy Body shall be reunited to thy Soul; and they shall both together to all Eternity, enjoy so much Bliss and Happiness, as thou wilt say the one half (nay the one hundredth Part) was not told 1 Cor. 2. 9. thee. *For Eye hath not seen, nor Ear heard, neither hath entred into the Heart of Man the things that God hath prepared for them that love him.*

FINIS.